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ENCYCLICAL LETTER OF HIS HOLINESS PIUS XI BY DIVINE PROVIDENCE POPE

To Our Venerable Brethren, the Patriarchs, Primates, Archbishops, Bishops and Other Ordinaries, in Peace and Communion with the Apostolic See, and to All the Faithful of the Catholic World

On Reconstructing the Social Order and Perfecting it Conformably to the Precepts of the Gospel: in Commemoration of the Fortieth Anniversary of the Encyclical Rerum Novarum

POPE PIUS XI

Venerable Brethren and Beloved Children, Health and Apostolic Benediction.

Forty years have elapsed since the incomparable Encyclical of Leo XIII of happy memory, *Rerum novarum,* first saw the light. The whole Catholic world gratefully recalls the event, and prepares to celebrate it with befitting solemnity.

The way for this remarkable document of pastoral solicitude, it is true, had been in a measure prepared by other pronouncements of Our Predecessor. His Letters on the foundation of human society, the family and the holy Sacrament of Matrimony,[1] on the origin of civil power [2] and its proper coördination with the Church,[3] on the chief duties of Christian citizens,[4] against the tenets of Socialism[5] and the false notions of human liberty,[6] these and others of the kind, had unmistakably revealed the mind of Leo XIII. *Rerum novarum,* however, stood out in this, that it laid down for all mankind unerring rules for the right solution of the difficult problem of human solidarity, called the Social Question, at the very time when such guidance was most opportune and necessary.

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[1] Encycl. *Arcanum,* 10 February, 1880.

[2] Encycl. *Diuturnum,* 29 June, 1881.

[3] Encycl. *Immortale Dei,* 1 November, 1885.

[4] Encycl. *Sapientiae Christianae,* 10 January, 1890.

OCCASION.

Toward the close of the nineteenth century the new economic methods and the new development of industry had sprung into being in almost all civilized nations, and had made such headway that human society appeared more and more divided into two classes. The first, small in numbers, enjoyed practically all the comforts so plentifully supplied by modern invention; the second class, comprising the immense multitude of working men, was made up of those who, oppressed by dire poverty, struggled in vain to escape from the straits which encompassed them.

This state of things was quite satisfactory to the wealthy, who looked upon it as the consequence of inevitable and natural economic laws, and who therefore were content to abandon to charity alone the full care of relieving the unfortunate; as though it were the task of charity to make amends for the open violation of justice, a violation not merely tolerated, but sanctioned at times by legislators. On the other hand, the working classes, victims of these harsh conditions, submitted to them with extreme reluctance, and became more and more unwilling to bear the galling yoke. Some, carried away by the heat of evil counsels, went so far as to seek the disruption of the whole social fabric. Others, whom a solid Christian training restrained from such misguided excesses, convinced themselves nevertheless that there was much in all this that needed a radical and speedy reform.

Such also was the opinion of many Catholics, priests and laymen, who with admirable charity had long devoted themselves to relieving the undeserved misery of the laboring classes, and who could not persuade themselves that so radical and unjust a distinction in the distribution of temporal goods was quite in harmony with the designs of an Allwise Creator.

They therefore sought in all sincerity a remedy against the lamentable disorder already existing in society, and a firm barrier against worse dangers to come. But such is the infirmity of even the best minds, that these men either found themselves repelled as dangerous innovators, or opposed by fellow-workers in the same cause, who held views different from theirs; and thus wavering in uncertainty, they did not, under the circumstances, know which way to turn.

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[5] Encycl. *Quod apostolici muneris,* 28 December, 1878.

[6] Encycl. *Libertas,* 20 June, 1888.

In this grave conflict of opinions, accompanied by discussions not always of a peaceful nature, the eyes of all, as often in the past, turned toward the Chair of Peter, that sacred depository of all truth whence words of salvation are dispensed to the whole world. To the feet of Christ's Vicar on earth were seen to flock, in unprecedented numbers, sociological students, employers, the very working men themselves, begging with one voice that at last a safe road might be pointed out to them.

Long did the prudent Pontiff consider the matter before God, seeking the advice of the most experienced counsellors available, and carefully weighing the reasons for and against. At last, "urged by the responsibility of the Apostolic Office,"[7] and lest by keeping silence he should seem to neglect his duty,[8] he decided in virtue of the divine magisterium committed to him, to address himself to the Universal Church of Christ, nay, to the whole human race.

On 15 May, 1891, therefore, the long-desired message was given to the world. Undaunted by the difficulty of the undertaking or by the weight of years, with unbending courage, the venerable Pontiff taught mankind new methods of approach to social problems.

CHIEF HEADINGS.

You know, Venerable Brethren and Beloved Children, you know full well the admirable teaching which has made the Encyclical *Rerum novarum* for ever memorable. In this document the Supreme Shepherd, grieving for "the misery and wretchedness pressing unjustly" on such a large proportion of mankind, boldly took in his own hands the cause of working men, "surrendered, isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition."[9] He sought help neither from Liberalism nor Socialism; the former had already shown its utter impotence to find a right solution of the social question, while the latter would have exposed human society to still graver dangers by offering a remedy much more disastrous than the evil it designed to cure.

The Sovereign Pontiff approached the subject in the exercise of his manifest rights, deeply conscious that he was the chief guardian of religion and the chief dispenser of all that closely appertains to it; for the question at issue was one to which "no solution could be found apart from the intervention of religion and of the Church."[10] Basing his doctrine solely upon the unchangeable principles drawn from right reason and divine revelation, he indicated and proclaimed with confidence and "as one having power,"[11] "the relative rights and mutual duties of the rich and of the poor, of Capital and of Labor,"[12] and at the same time the part that was to be taken by the Church, by the State and by the persons immediately concerned.

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[7] Encycl. *Rerum novarum,* § 1.

[8] Encycl. *Rerum novarum,* § 13.

[9] Encycl. *Rerum novarum,* § 2.

Nor was the Apostolic voice raised in vain. It was listened to with genuine admiration and greeted with profound sympathy not only by the loyal children of the Church, but by many also who had wandered far from the truth and from the unity of faith; nay more, by wellnigh every one who, either as private student or as legislator, was thereafter interested in social and economic questions.

With particular enthusiasm was the Pontifical Letter welcomed by Christian working men, who felt themselves vindicated and defended by the highest authority on earth, and by all those devoted men whose concern it had long been to better the conditions of Labor, and who heretofore had found nothing but general indifference, not to say unfriendly suspicion, or even open hostility. All these men have ever deservedly held the Encyclical in the highest esteem, to the extent of solemnizing its memory in various ways year after year throughout the world in token of gratitude.

Despite this widespread agreement, however, some minds were not a little disturbed, with the result that the noble and exalted teaching of Leo XIII, quite novel to worldly ears, was looked upon with suspicion by some, even amongst Catholics, and gave offence to others. For it boldly attacked and overthrew the idols of Liberalism, swept aside inveterate prejudices, and was so far and so unexpectedly in advance of its time, that the slow of heart ridiculed the study of the new social philosophy, and the timid feared to scale its lofty heights. Nor were there wanting those who, while professing their admiration for this message of light, regarded it as a Utopian ideal, desirable rather than attainable in practice.

The Scope of the Present Encyclical.

And now that the solemn commemoration of the fortieth anniversary of *Rerum novarum* is being enthusiastically celebrated in every country, but particularly in the Holy City, to which Catholic working men are gathering from all sides, We deem it opportune, Venerable Brethren and Beloved Children, first, to recall the great benefits which this Encyclical has brought to the Catholic Church and to the world at large; second, to vindicate the social and economic doctrine of so great a Master against certain doubts which have arisen, and to develop more fully some of its points; finally, after arraigning modern economics and examining the nature of Socialism, to expose the root of the present social disorder, and to point out the only salutary cure, a reform of Christian morals. Such are the three topics to the treatment of which the present Letter is dedicated.

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[10] Encycl. *Rerum novarum,* § 13.

[11] Matth. vii: 29.

[12] Encycl. *Rerum novarum,* § 1.

I

BENEFITS DUE TO ENCYCLICAL.

Beginning, then, with the topic We have mentioned first, We cannot refrain from paying to Almighty God the tribute of Our earnest gratitude for the benefits which have come from the Encyclical of Leo XIII. For We remember the counsel of St. Ambrose: "No duty is more urgent than that of returning thanks." [13] Were We to enumerate these benefits even in a cursory way, it would be necessary to recall almost the whole social history of the past forty years. We may summarize them conveniently under three heads, corresponding to the three forms of intervention for which Our Predecessor pleaded in order to bring about his great work of reconstruction.

1. What was done by the Church.

In the first place, Leo himself clearly stated what could be expected from the Church: "The Church insists, on the authority of the Gospel, upon those teachings whereby the conflict can be brought to an end, or rendered, at least, far less bitter; the Church uses her efforts not only to enlighten the mind, but to direct by her precepts the life and conduct of each and all; the Church improves and betters the condition of the working man by means of numerous organizations." [14]

IN DOCTRINAL MATTERS.

This mighty power for good, the Church did not suffer to remain unprofitably stored away, but drew upon it freely in the cause of a peace that was so universally desired. Time and again the social and economic doctrine of the Encyclical *Rerum novarum* was proclaimed and emphasized in spoken and written word by Leo XIII himself and by his successors, who were ever careful to adapt it

[13] St. Ambrose, on the passing of his brother Satyrus, Book I, Chap. 44.

[14] Encycl. *Rerum novarum,* § 13.

to the changing conditions of the times, and who never relaxed their paternal solicitude and pastoral constancy, particularly in defence of the poor and of the weak.[15] With like zeal and erudition did numerous Bishops of the Catholic world interpret and comment upon this doctrine, and apply it, according to the mind and instructions of the Holy See, to the special circumstances of the various nations.[16]

It is not surprising, therefore, that under the teaching and guidance of the Church, many learned priests and laymen earnestly devoted themselves to the problem of elaborating social and economic science in accordance with the conditions of our age, for the chief purpose of adapting to modern needs the unchanging and unchangeable doctrine of the Church.

Under the guidance and in the light of Leo's Encyclical was thus evolved a truly Christian social science, which continues to be fostered and enriched daily by the tireless labors of those picked men whom We have named the auxiliaries of the Church. They do not allow it to remain hidden in learned obscurity, but bring it forth into the full view of public life, as is clearly shown by the valuable and well-frequented courses founded in Catholic universities, academies and seminaries; by social congresses and "weeks" held at frequent intervals and with gratifying success; by study circles; by sound and timely publications spread far and wide.

Nor were these the only blessings which followed from the Encyclical. The doctrine of *Rerum novarum* began little by little to penetrate among those also who, being outside Catholic unity, do not recognize the authority of the Church; and thus Catholic principles of sociology gradually became part of the intellectual heritage of the whole human race. Thus too We rejoice that the Catholic truths proclaimed so vigorously by Our illustrious Predecessor, are advanced and advocated, not merely in non-Catholic books and journals, but frequently also in legislative assemblies and in courts of justice.

Moreover, when after the Great War the rulers of the leading nations wished to restore peace by an entire reform of social conditions, and among other measures drew up principles to regulate the just rights of Labor, many of their conclusions agreed so perfectly with the principles and warnings of Leo XIII, as to seem expressly deduced from them. The Encyclical *Rerum novarum* has become in truth a memorable document to which may well be applied the words of Isaias: "A standard set up unto the nations!" [17]

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[15] We give a few references only: Leo XIII, Litt. Apost. *Praeclara,* 20 June, 1894; Encycl. *Graves de communi,* 18 January, 1901.—Pius X, Motu proprio *De Actione populari Christiana,* 8 December, 1903.—Benedict XV, Encycl. *Ad Beatissimi,* 1 November, 1914.—Pius XI, Encycl. *Ubi Arcano,* 23 December, 1922; Encycl. *Rite expiatis,* 30 April, 1926.

[16] Cf. *La Hiérarchie catholique et le Problème social depuis l'Encyclique "Rerum novarum", 1891-1931,* pp. xvi–335: "Union Internationale d'Etudes Sociales fondée à Malines, en 1920, sous la présidence du Card. Mercier". Paris, Editions "Spes", 1931.

IN PRACTICAL APPLICATION.

In the meantime study and investigation caused Pope Leo's teaching to become widely known throughout the world, and steps were taken to apply it to practical use. In the first place, in a spirit of active beneficence, every effort was made to lift up a class of men, who, owing to the expansion of modern industry, had enormously increased in numbers, but whose rightful position in society had not yet been determined, and who in consequence were the objects of much neglect and contempt. These were the working men. In addition, therefore, to their other heavy pastoral duties, the secular and regular clergy, under the guidance of the Bishops, began at once the work of popular education and culture to the immense advantage of souls. This constant endeavor to imbue the minds of the working men with the Christian spirit did much to awaken in them at the same time a sense of their true dignity. By keeping clearly before their mind the rights and duties of their position, it rendered them capable of legitimate and genuine progress, and of becoming leaders of their fellows.

From that time onward, the resources of life were provided for in larger measure and more securely. In answer to the appeal of the Pontiff, works of beneficence and charity began to multiply. Under the direction of the Church, and frequently under the guidance of her priests, sprang up further an ever-increasing number of new institutions, by which working men, craftsmen, husbandmen, wage-earners of every class could give and receive mutual assistance and support.

2. WHAT WAS DONE BY CIVIL AUTHORITY.

With regard to the civil power, Leo XIII boldly passed beyond the restrictions imposed by Liberalism, and fearlessly proclaimed the doctrine that the civil power is more than the mere guardian of law and order, and that it must strive with all zeal "to make sure that the laws and institutions, the general character and administration of the commonwealth, should be such as of themselves to realize public well-being and private prosperity." [18] It is true, indeed, that a just freedom of action should be left to individual citizens and families; but this principle is only valid as long as the common good is secure, and no injustice is entailed. The duty of rulers is to protect the community and its various elements; and in protecting the rights of individuals they must have special regard for the infirm and needy. "For the richer class have many ways of shielding themselves, and stand less in need of help from the State; whereas the mass of the poor have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State. And for this reason wage-earners, since they mostly belong to that class, should be specially cared for and protected by the government." [19]

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[17] Isaias xi: 12.

[18] Encycl. *Rerum novarum,* § 26.

We do not, of course, deny that even before the Encyclical of Leo, some rulers had provided for the more urgent needs of the working classes, and had checked the more flagrant acts of injustice perpetrated against them. But after the Apostolic voice had sounded from the Chair of Peter throughout the world, the leaders of the nations became at last more fully conscious of their obligations, and set to work seriously to promote a broader social policy.

In fact, the Encyclical *Rerum novarum* completely overthrew those tottering tenets of Liberalism which had long hampered effective interference by the government. It prevailed upon the peoples themselves to develop their social policy more intensely and on truer lines, and encouraged the élite among Catholics to give such efficacious help and assistance to rulers of the state, that in legislative assemblies they were not infrequently the foremost advocates of the new policy. Furthermore, not a few recent laws dealing with social questions were originally proposed to the suffrages of the people's representatives by ecclesiastics thoroughly imbued with Leo's teaching who afterward with watchful care promoted and fostered their execution.

As a result of these steady and tireless efforts, there has arisen a new branch of jurisprudence unknown to earlier times, whose aim is the energetic defence of those sacred rights of the working man which proceed from his dignity as a man and as a Christian. These laws concern the soul, the health, the strength, the housing, workshops, wages, dangerous employments, in a word, all that concerns the wage-earners, with particular regard to women and children. Even though these regulations do not agree always and in every detail with the recommendations of Pope Leo, it is none the less certain that much which they contain is strongly suggestive of *Rerum novarum*, to which in large measure must be attributed the improved condition of the working men.

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[19] Encycl. *Rerum novarum*, § 29.

3. What was done by the Parties Concerned.

"In the last place," the wise Pontiff pointed out, "employers and workmen may of themselves effect much in the matter we are treating, by means of such organizations as afford opportune aid to those who are in distress, and which draw the two classes more closely together." [20] Among these, he attributed prime importance to societies consisting either of workmen alone, or of working men and employers together. He devotes much space to describing and commending these societies, and expounds with remarkable prudence their nature, reason and opportunities, their rights, duties and laws.

The lesson was well timed. For at that period rulers of not a few nations were deeply infected with Liberalism, and regarded such unions of working men with disfavor, if not with open hostility. While readily recognizing and patronizing similar corporations amongst other classes, with criminal injustice they denied the innate right of forming associations to those who needed them most for self-protection against oppression by the more powerful. There were even Catholics who viewed with suspicion the efforts of the laboring classes to form such unions, as if they reflected the spirit of Socialistic or revolutionary agitators.

WORKING-MEN'S UNIONS.

Worthy of all praise, therefore, are the directions authoritatively promulgated by Leo XIII, which served to break down this opposition and dispel these suspicions. They have a still higher distinction, however: that of encouraging Christian working men to form unions according to their several trades, and of teaching them how to do it. Many were thus confirmed in the path of duty, in spite of the vehement attractions of Socialist organizations, which claimed to be the sole defenders and champions of the lowly and oppressed.

The Encyclical *Rerum novarum* declared most appropriately that "these working-men's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each member to better his condition to the utmost in body, soul and property"; yet that it is clear "that they must pay special and chief attention to the duties of religion and morality, and that social betterment should have this chiefly in view." For "the foundation of social laws being thus laid in religion, it is not hard to establish the relations of members one to another, in order that they may live together in concord and achieve prosperity." [21]

[20] Encycl. *Rerum novarum,* § 36.

[21] Encycl. *Rerum novarum,* §§ 42, 43.

Eager to carry out to the full the programme of Leo XIII, the clergy and many of the laity devoted themselves everywhere with admirable zeal to the creation of such unions, which in turn became instrumental in building up a body of truly Christian working men. These happily combined the successful plying of their trade with deep religious convictions; they learned to defend their temporal rights and interests energetically and efficiently, retaining at the same time a due respect for justice and a sincere desire to collaborate with other classes. Thus they prepared the way for a Christian renewal of the whole social life.

These counsels of Leo XIII were reduced to practice differently in different places. In some countries, one and the same association included within its scope all the ends and purposes proposed by him. In others, according as circumstances seemed to counsel or demand, a division of function developed, and various associations were founded. Of these some undertook the protection of the rights and legitimate interests of their members in the hiring of their labor; others had as their object the provision of mutual help in economic matters; while others, still, were exclusively concerned with religious and moral duties and pursuits of a similar kind.

The latter method was chiefly used wherever the laws of the country, or peculiar economic conditions, or the lamentable dissension of minds and hearts so prevalent in modern society, or the necessity of uniting forces to combat the growing ranks of revolutionaries, made it impossible for Catholics to form Catholic unions. Under such circumstances, they seem to have no choice but to enrol themselves in neutral trade unions. These, however, should always respect justice and equity, and leave to their Catholic members full freedom to follow the dictates of their conscience, and to obey the precepts of the Church. It belongs to the Bishops to permit Catholic working men to join these unions, where they judge that circumstances render it necessary and there appears no danger for religion, observing however the rules and precautions recommended by Our Predecessor of saintly memory, Pius X.[22] Among these precautions, the first and most important is that side by side with these trade unions there must always be associations which aim at giving their members a thorough religious and moral training, that these in turn may impart to the labor unions to which they belong the upright spirit which should direct their entire conduct. Thus will these unions exert a beneficent influence far beyond the ranks of their own members.

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[22] Encycl. *Singulari quadam,* 24 September, 1912.

It must be set to the credit of the Encyclical that these unions of working men have everywhere so flourished that in our days, though unfortunately still inferior in number to the organizations of Socialists and Communists, they already muster an imposing body of wage-earners able to maintain successfully, both in national and international assemblies, the rights and legitimate demands of Catholic laborers, and to assert the saving principles on which Christian society is based.

ORGANIZATIONS AMONG OTHER CLASSES.

There is the further fact that the doctrine concerning the innate right of forming unions, which Leo XIII treated so learnedly and defended so bravely, began to find ready application to corporations other than those of working men. It would seem, therefore, that the Encyclical is in no small measure responsible for the gratifying increase and spread of associations amongst farmers and others of the humbler classes. These excellent organizations, with others of a similar kind, happily combine economic advantages with mental culture.

ASSOCIATIONS OF EMPLOYERS.

Associations of employers and captains of industry, which Our Predecessor so earnestly pleaded for, did not meet with the same success; they are, We regret to say, still few in number. The reason for this must not be entirely attributed to want of good will, but to other and far more serious obstacles, whose nature and gravity We well know and appreciate to the full. There are, however, well-founded hopes that these obstacles also will shortly be removed. We hail even now with deep joy of soul certain experiments, far from negligible, which have been made in this regard, and which have already produced much fruit and give rich promise for the future.[23]

CONCLUSION: "RERUM NOVARUM" THE MAGNA CHARTA OF THE SOCIAL ORDER.

These beneficent results of Leo's Encyclical, Venerable Brethren and Beloved Children, which We have here suggested rather than described, are so many and so great as to prove beyond question that this immortal document exhibits more than a beautiful but merely imaginary picture of human society. We should rather say that Our illustrious Predecessor drew from the Gospel, as from a living and lifegiving source, doctrines capable, if not of settling at once, at least of considerably mitigating, the fatal internal strife which rends the human family. That the good seed sown with a lavish hand forty years ago, fell in part on good ground, is shown by the rich harvest which, by God's favor, the Church of Christ and the whole human race have reaped unto salvation. It would not be rash to say that during the long years of its usefulness, Leo's Encyclical has proved itself the *Magna Charta* on which all Christian activities in social matters are ultimately based.

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[23] See letter of the S. Congregation of the Council to the Bishop of Lille, 5 June, 1929.

Nevertheless, there are some who seem to attach little importance to this Encyclical and to the present anniversary celebration. These men either slander a doctrine of which they are entirely ignorant; or, if not unacquainted with this teaching, they betray their failure to understand it; or else, if they understand it, they lay themselves open to the charge of base injustice and ingratitude.

In the course of these years, however, doubts have arisen concerning the correct interpretation of certain passages of the Encyclical, or their inferences, and these doubts have led to controversies, even among Catholics, not always of a peaceful character. On the other hand, the new needs of our age and the changed conditions of society, have rendered necessary a more precise application and amplification of Leo's doctrine. We therefore gladly seize this opportunity of answering these doubts, so far as in Us lies, and of satisfying the demands of the present day. This We do in virtue of Our Apostolic office, by which We are a debtor to all.[24]

II

THE AUTHORITY OF THE CHURCH IN SOCIAL AND ECONOMIC SPHERES.

But before proceeding to discuss these problems, We lay down the principle, long since clearly established by Leo XIII, that it is Our right and Our duty to deal authoritatively with social and economic problems.[25] It is not, of course, the office of the Church to lead men to transient and perishable happiness only, but to that which is eternal; indeed, "the Church believes that it would be wrong for her to interfere without just cause in such earthly concerns." [26] But she never can relinquish her God-given task of interposing her authority, not indeed in technical matters, for which she has neither the equipment nor the mission, but in all those that have a bearing on moral conduct. For the deposit of truth entrusted to Us by God, and Our weighty office of propagating, interpreting and urging in season and out of season the entire moral law, demand that both social and economic questions be brought within Our supreme jurisdiction, in so far as they refer to moral issues.

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[24] Rom. i : 14.

[25] Encycl. *Rerum novarum,* § 13.

[26] Encycl. *Ubi Arcano,* 23 December, 1922.

For though economic science and moral discipline are guided each by its own principles in its own sphere, it is false that the two orders are so distinct and alien that the former in no way depends on the latter. The so-called laws of economics, derived from the nature of earthly goods and from the qualities of the human body and soul, determine what aims are unattainable or attainable in economic matters, and what means are thereby necessary; while reason itself clearly deduces from the nature of things and from the individual and social character of man, what is the end and object of the whole economic order assigned by God the Creator.

For it is the moral law alone which commands us to seek in all our conduct our supreme and final end, and to strive directly in our specific actions for those ends which nature, or, rather, the Author of nature, has established for them, duly subordinating the particular to the general. If this law be faithfully obeyed, the result will be that particular economic aims, whether of society as a body or of individuals, will be intimately linked with the universal teleological order, and as a consequence we shall be led by progressive stages to the final end of all, God Himself, our highest and lasting good.

1. The Right of Property.

Descending now to details, We commence with ownership, or the right of property. You are aware, Venerable Brethren and Beloved Children, how strenuously Our Predecessor of happy memory defended the right of property against the teachings of the Socialists of his time, showing that the abolition of private ownership would prove to be, not beneficial, but grievously harmful to the working classes. Yet since there are some who falsely and unjustly accuse the Supreme Pontiff and the Church as upholding, both then and now, the wealthier classes against the proletariat, and since controversy has arisen among Catholics as to the true sense of Pope Leo's teaching, We have thought it well to defend from calumny the Leonine doctrine in this matter, which is also the Catholic doctrine, and to safeguard it against false interpretations.

ITS INDIVIDUAL AND SOCIAL CHARACTER.

First, let it be made clear beyond all doubt that neither Leo XIII, nor those theologians who have taught under the guidance and direction of the Church, have ever denied or called in question the twofold aspect of ownership, which is individual or social according as it regards individuals or concerns the common good. Their unanimous contention has always been that the right to own private property has been given to man by nature, or, rather, by the Creator Himself, not only in order that individuals may be able to provide for their own needs and those of their families, but also that by means of it, the goods which the Creator has destined for the human race may truly serve this purpose. Now these ends cannot be secured unless some definite and stable order is maintained.

There is therefore a double danger to be avoided. On the one hand, if the social and public aspect of ownership be denied or minimized, the logical consequence is "individualism," as it is called; on the other hand, the rejection or diminution of its private and individual character necessarily leads to some form of "collectivism." To disregard these dangers would be to rush headlong into the quicksands of modernism in the moral, juridical and social order, which We condemned in the Encyclical Letter issued at the beginning of Our Pontificate.[27] Let this be noted particularly by those seekers after novelties, who launch against the Church the odious calumny that she has allowed a pagan concept of ownership to creep into the teachings of her theologians, and that another concept must be substituted, which in their astounding ignorance they call Christian.

THE OBLIGATIONS OF OWNERSHIP.

That We may keep within bounds the controversies which have arisen concerning ownership and the duties attaching to it, We reassert in the first place the fundamental principle, laid down by Leo XIII, that the right of property must be distinguished from its use.[28] It belongs to what is called commutative justice, faithfully to respect the possessions of others, not encroaching on the rights of another and thus exceeding one's rights of ownership. The putting of one's own possessions to proper use, however, does not fall under this form of justice, but under certain other virtues; and therefore it is "a duty not enforced by courts of justice." [29] Hence it is idle to contend that the right of ownership and its proper use are bounded by the same limits; and it is even less true that the very misuse or even the non-use of ownership destroys or forfeits the right itself.

Most helpful therefore and worthy of all praise are the efforts of those who, in a spirit of harmony and with due regard for the

[27] Encycl. *Ubi Arcano,* 23 December, 1922.

[28] Encycl. *Rerum novarum,* § 19.

[29] Encycl. *Rerum novarum,* § 19.

traditions of the Church, seek to determine the precise nature of these duties, and to define the boundaries imposed by the requirements of social life upon the right of ownership itself or upon its use. On the contrary, it is a grievous error so to weaken the individual character of ownership, as actually to destroy it.

THE POWER OF THE STATE.

It follows from the twofold character of ownership which We have termed individual and social that men must take into account in this matter, not only their own advantage, but also the common good. To define in detail these duties, when the need occurs and when the natural law does not do so, is the function of the Government. Provided that the natural and divine law be observed, the public authority, in view of the common good, may specify more accurately what is licit and what is illicit for property-owners in the use of their possessions. Moreover, Leo XIII had wisely taught that "the defining of private possession has been left by God to man's own industry and to the laws of individual peoples." [30] History proves that the right of ownership, like other elements of social life, is not absolutely rigid, and this doctrine We Ourselves have given utterance to on a previous occasion in the following terms: "How varied are the forms which the right of property has assumed! First the primitive form in use amongst rude and savage peoples, which still exists in certain localities even in our own day; then that of the patriarchal age; later came various tyrannical types (We use the word in its classical meaning); finally, the feudal and monarchic systems down to the varieties of more recent times." [31] It is plain, however, that the State may not discharge this duty in an arbitrary manner. Man's natural right of possessing and transmitting property by inheritance must remain intact and cannot be taken away by the State; "for man precedes the State" [32] and, "the domestic household is antecedent, as well in idea as in fact, to the gathering of men into a community." [33] Hence the prudent Pontiff had already declared it unlawful for the State to exhaust the means of individuals by crushing taxes and tributes. "The right to possess private property is derived from nature, not from man; and the State has by no means the right to abolish it, but only to control its use and bring it into harmony with the interests of the public good." [34] However, when civil authority adjusts ownership to meet the needs of the public good, it acts not as an enemy, but as the friend of private owners; for thus it effectively prevents the possessions of private property, intended by nature's Author in His Wisdom for the sustaining of human life, from creating intolerable burdens and so rushing to its own destruction. It does not therefore abolish, but protects private ownership; and far from weakening the right of private property, it gives it new strength.

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[30] Encycl. *Rerum novarum,* § 7.

[31] Allocution to the A. C. I., 16 May, 1926.

[32] Encycl. *Rerum novarum,* § 6.

[33] Encycl. *Rerum novarum,* § 10.

[34] Encycl. *Rerum novarum,* § 35.

OBLIGATIONS REGARDING SUPERFLUOUS INCOME.

At the same time a man's superfluous income is not left entirely to his own discretion. We speak of that portion of his income which he does not need in order to live as becomes his station. On the contrary, the grave obligations of charity, beneficence and liberality which rest upon the wealthy are constantly insisted upon in telling words by Holy Scripture and the Fathers of the Church.

However, the investment of superfluous income in securing favorable opportunities for employment, provided the labor employed produces results which are really useful, is to be considered, according to the teaching of the Angelic Doctor,[35] an act of real liberality, particularly appropriate to the needs of our time.

TITLES IN ACQUIRING OWNERSHIP.

The original acquisition of property takes place by first occupation and by industry, or, as it is called, specification. This is the universal teaching of tradition and the doctrine of Our Predecessor. Despite unreasonable assertions to the contrary, no wrong is done to any man by the occupation of goods, unclaimed and which belong to nobody. The only form of labor, however, which gives the working man a title to its fruits is that which a man exercises as his own master, and by which some new form or new value is produced.

2. Capital and Labor.

Altogether different is the labor one man hires out to another, and which is expended on the property of another. To it apply appositely the words of Leo XIII: "It is only by the labor of working men that States grow rich."[36] Is it not indeed apparent that the huge possessions which constitute human wealth are begotten by and flow from the hands of the working man, toiling either unaided or with the assistance of tools and machinery which wonderfully intensify his efficiency? Universal experience teaches us that no nation has ever yet risen from want and poverty to a better and loftier station without the unremitting toil of all its citizens, both employers and employed. But it is no less self-evident that these ceaseless labors would have remained ineffective, indeed could never have been attempted, had not God, the Creator of all things, in His goodness bestowed in the first instance the wealth and resources of nature, its treasures and its powers. For what else is work but the application of one's forces of soul and body to these gifts of nature, or the development of one's powers by their means? Now, the natural law, or, rather, God's will manifested by it, demands that right order be observed in the application of natural resources to human needs; and this order consists in everything having its proper owner. Hence it follows that unless a man apply his labor to his own property, an alliance must be formed between his toil and his neighbor's property; for each is helpless without the other. This was what Leo XIII had in mind when he wrote: "Capital cannot do without Labor, nor Labor without Capital."[37] It is therefore entirely false to ascribe the results of their combined efforts to either party alone; and it is flagrantly unjust that either should deny the efficacy of the other, and seize all the profits.

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[35] S. Thomas, 2. 2. q. 134.

[36] Encycl. *Rerum novarum,* § 27.

UNJUST CLAIMS OF CAPITAL.

Capital, however, was long able to appropriate to itself excessive advantages; it claimed all the products and profits, and left to the laborer the barest minimum necessary to repair his strength and to ensure the continuation of his class. For by an inexorable economic law, it was held, all accumulation of riches must fall to the share of the wealthy, while the working man must remain perpetually in indigence or reduced to the minimum needed for existence. It is true that the actual state of things was not always and everywhere as deplorable as the liberalistic tenets of the so-called Manchester school might lead us to conclude; but it cannot be denied that a steady drift of economic and social tendencies was in this direction. These false opinions and specious axioms were vehemently attacked, as was to be expected, and by others also than merely those whom such principles deprived of their innate right to better their condition.

UNJUST CLAIMS OF LABOR.

The cause of the harassed working man was espoused by the "intellectuals," as they are called, who set up in opposition to this fictitious law another equally false moral principle: that all products and profits, excepting those required to repair and replace invested capital, belong by every right to the working man. This error, more subtle that than of the Socialists, who hold that all means of production should be transferred to the State (or, as they term it, socialized), is for that reason more dangerous and apt to deceive the unwary. It is an alluring poison, consumed with avidity by many not deceived by open Socialism.

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[37] Encycl. *Rerum novarum,* § 15.

PRINCIPLE OF JUST DISTRIBUTION.

To prevent erroneous doctrines of this kind from blocking the path of justice and peace, the advocates of these opinions should have hearkened to the wise words of Our Predecessor: "The earth even though apportioned amongst private owners, ceases not thereby to minister to the needs of all."[38] This teaching We Ourselves have re-affirmed above, when We wrote that the division of goods, which is effected by private ownership, is ordained by nature itself, and has for its purpose that created things may minister to man's needs in an orderly and stable fashion. These principles must be constantly borne in mind if we would not wander from the path of truth.

Now, not every kind of distribution of wealth and property amongst men is such that it can at all, and still less can adequately, attain the end intended by God. Wealth, therefore, which is constantly being augmented by social and economic progress, must be so distributed amongst the various individuals and classes of society that the common good of all, of which Leo XIII spoke, be thereby promoted. In other words, the good of the whole community must be safeguarded. By these principles of social justice, one class is forbidden to exclude the other from a share in the profits. This sacred law is violated by an irresponsible wealthy class who, in the excess of their good fortune, deem it a just state of things that they should receive everything and the laborer nothing; it is violated also by a propertyless wage-earning class who demand for themselves all the fruits of production as being the work of their hands. Such men, vehemently incensed against the violation of justice by capitalists, go too far in vindicating the one right of which they are conscious; they attack and seek to abolish all forms of ownership and all profits not obtained by labor, whatever be their nature or significance in human society, for the sole reason that they are not acquired by toil. In this connexion it must be noted that the appeal made by some to the words of the Apostle: "If any man will not work, neither let him eat,"[39] is as inept as it is unfounded. The

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[38] Encycl. *Rerum novarum,* § 7.

[39] II Thess. 3, 10.

Apostle is here passing judgment on those who refuse to work though they could and ought to do so; he admonishes us to use diligently our time and our powers of body and mind, and not to become burdensome to others as long as we are able to provide for ourselves. In no sense does he teach that labor is the sole title which gives a right to a living or to profits.[40]

Each class, then, must receive its due share, and the distribution of created goods must be brought into conformity with the demands of the common good and social justice. For every sincere observer is conscious that the vast differences between the few who hold excessive wealth and the many who live in destitution constitute a grave evil in modern society.

3. The Uplifting of the Proletariat.

This is the aim which Our Predecessor urged as the necessary object of Our efforts: the uplifting of the proletariat. It calls for more emphatic assertion and more insistent repetition on the present occasion, because these salutary injunctions of the Pontiff have not infrequently been forgotten, deliberately ignored, or deemed impracticable, though they were both feasible and imperative. They have lost none of their force or wisdom for our own age, even though the horrible "pauperism" of the days of Leo XIII is less prevalent to-day. The condition of the working man has indeed been improved and rendered more equitable in many respects, particularly in the larger and more civilized States, where the laboring class can no longer be said to be universally in misery and want. But after modern machinery and modern industry had progressed with astonishing speed and taken possession of many newly colonized countries no less than of the ancient civilizations of the Far East, the number of the dispossessed laboring masses, whose groans mount to heaven from these lands, increased beyond all measure. Moreover, there is the immense army of hired rural laborers, whose condition is depressed in the extreme, and who have no hope of ever obtaining a share in the land.[41] These, too, unless efficacious remedies be applied, will remain perpetually sunk in their proletarian condition.

It is true that there is a formal difference between pauperism and proletarianism; nevertheless, the immense number of propertyless wage-earners on the one hand, and the superabundant riches of the fortunate few on the other, is an unanswerable argument that the earthly goods so abundantly produced in this age of industrialism are far from rightly distributed and equitably shared among the various classes of men.

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[40] II Thess. 3, 8, 10.

[41] Encycl. *Rerum novarum,* § 35.

PROLETARIAN CONDITIONS TO BE OVERCOME BY LETTING WAGE-EARNERS ATTAIN TO PROPERTY.

Every effort, therefore, must be made that at least in future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the working men. The purpose is not that these become slack at their work, for man is born to labor as the bird to fly, but that by thrift they may increase their possessions and by the prudent management of the same may be enabled to bear the family burden with greater ease and security, being freed from that hand-to-mouth uncertainty which is the lot of the proletarian. Thus they will not only be in a position to support life's changing fortunes, but will also have the reassuring confidence that, when their own lives are ended, some little provision will remain for those whom they leave behind them.

These ideas were not merely suggested but stated in frank and open terms by Our Predecessor. We emphasize them with renewed insistence in this present Encyclical; for unless serious attempts be made, with all energy and without delay, to put them into practice, let nobody persuade himself that the peace and tranquillity of human society can be effectively defended against the forces of revolution!

4. A Just Wage.

This programme cannot, however, be realized unless the propertyless wage-earner be placed in such circumstances that by skill and thrift he can acquire a certain moderate ownership, as was already declared by Us, following the footsteps of Our Predecessor. But how can he ever save money except from his wages and by living sparingly, who has nothing but his labor by which to obtain food and the necessaries of life? Let us turn, therefore, to the question of wage, which Leo XIII held to be "of great importance,"[42] stating and explaining where necessary its principles and precepts.

WAGE-CONTRACT NOT ESSENTIALLY UNJUST.

And first of all, those who hold that the wage-contract is essentially unjust, and that in its place must be introduced the contract of partnership, are certainly in error. They do a grave injury to Our Predecessor, whose Encyclical not only admits this contract, but devotes much space to its determination according to the principles of justice.

[42] Encycl. *Rerum novarum,* § 34.

In the present state of human society, however, We deem it advisable that the wage-contract should, when possible, be modified somewhat by a contract of partnership, as is already being tried in various ways to the no small gain both of the wage-earners and of the employers. In this way wage-earners are made sharers in some sort in the ownership, or the management, or the profits.

In estimating a just wage, not one consideration alone but many must be taken into account, according to the wise words of Leo XIII: "Before deciding whether wages are fair, many things have to be considered." [43]

In this way he refuted the irresponsible view of certain writers, who declare that this momentous question can easily be solved by the application of a single principle, and that not even a true one.

Entirely false is the principle, widely propagated today, that the worth of labor and therefore the equitable return to be made for it, should equal the worth of its net result. Thus the right to the full product of his toil is claimed for the wage-earner. How erroneous this is appears from what We have written above concerning Capital and Labor.

INDIVIDUAL AND SOCIAL CHARACTER OF LABOR.

The obvious truth is that in labor, especially hired labor, as in ownership, there is a social as well as a personal or individual aspect to be considered. For unless human society forms a truly social and organic body; unless labor be protected in the social and juridical order; unless the various forms of human endeavor, dependent one upon the other, are united in mutual harmony and mutual support; unless, above all, brains, capital and labor combine together for common effort, man's toil cannot produce due fruit. Hence if the social and individual character of labor be overlooked, it can be neither equitably appraised nor properly recompensed according to strict justice.

THREE POINTS TO BE CONSIDERED:

From this double aspect, growing out of the very notion of human labor, follow important conclusions for the regulation and fixing of wages.

(*a*) *Support of the Working Man and His Family.*

In the first place, the wage paid to the working man must be sufficient for the support of himself and of his family.[44] It is right indeed that the rest of the family contribute according to their power toward the common maintenance, as in the rural home or in the families of many artisans and small shopkeepers. But it is wrong to abuse the tender years of children or the weakness of woman. Mothers will above all devote their work to the home and the things connected with it. Intolerable and to be opposed with all our strength is the abuse whereby mothers of families, because of the insufficiency of the father's salary, are forced to engage in gainful occupations outside the domestic walls, to the neglect of their own proper cares and duties, particularly the education of their children.

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[43] Encycl. *Rerum novarum,* § 17.

[44] Encycl. *Casti Connubii,* 31 December, 1930.

Every effort must therefore be made that fathers of families receive a wage sufficient to meet adequately ordinary domestic needs. If in the present state of society this is not always feasible, social justice demands that reforms be introduced without delay which will guarantee every adult working man just such a wage. In this connexion We might utter a word of praise for various systems devised and attempted in practice, by which an increased wage is paid in view of increased family burdens, and a special provision is made for special needs.

(*b*) *The State of the Business.*

The condition of any particular business and of its owner must also come into question in settling the scale of wages; for it is unjust to demand wages so high that an employer cannot pay them without ruin, and without consequent distress amongst the working people themselves. If the business make smaller profit on account of bad management, want of enterprise or out-of-date methods, this is not a just reason for reducing the working men's wages. If, however, the business does not make enough money to pay the workman a just wage, either because it is overwhelmed with unjust burdens, or because it is compelled to sell its products at an unjustly low price, those who thus injure it are guilty of grievous wrong; for it is they who deprive the working men of the just wage, and force them to accept lower terms.

Let employers, therefore, and employed join in their plans and efforts to overcome all difficulties and obstacles, and let them be aided in this wholesome endeavor by the wise measures of the public authority. In the last extreme, counsel must be taken whether the business can continue, or whether some other provision should be made for the workers. The guiding spirit in this crucial decision should be one of mutual understanding and Christian harmony between employers and workers.

(*c*) *The Exigencies of the Common Good.*

Finally, the wage-scale must be regulated with a view to the economic welfare of the whole people. We have already shown how conducive it is to the common good that wage-earners of all kinds be enabled by economizing that portion of their wage which remains after necessary expenses have been met, to attain to the possession of a certain modest fortune. Another point, however, of no less importance must not be overlooked, in these our days especially, namely, that opportunities for work be provided for those who are willing and able to work. This depends in large measure upon the scale of wages, which multiplies opportunities for work as long as it remains within proper limits, and reduces them if allowed to pass these limits. All are aware that a scale of wages too low, no less than a scale excessively high, causes unemployment. Now unemployment, particularly if widespread and of long duration, as We have been forced to experience it during Our Pontificate, is a dreadful scourge; it causes misery and temptation to the laborer, ruins the prosperity of nations, and endangers public order, peace and tranquillity the world over. To lower or raise wages unduly, with a view to private profit, and with no consideration for the common good, is contrary to social justice which demands that by union of effort and good will such a scale of wages be set up, if possible, as to offer to the greatest number opportunities of employment and of securing for themselves suitable means of livelihood.

A reasonable relationship between different wages here enters into consideration. Intimately connected with this is a reasonable relationship between the prices obtained for the products of the various economic groups: agrarian, industrial, etc. Where this harmonious proportion is kept, man's various economic activities combine and unite into one single organism and become members of a common body, lending each other mutual help and service. For then only will the economic and social organism be soundly established and attain its end, when it secures for all and each those goods which the wealth and resources of nature, technical achievement, and the social organization of economic affairs can give. These goods should be sufficient to supply all needs and an honest livelihood, and to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only no hindrance but is of singular help to virtue.[45]

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[45] Cf. S. Thomas, *De Regimine Principum,* I, 15. Encycl. *Rerum novarum,* § 27.

5. THE RECONSTRUCTION OF THE SOCIAL ORDER.

What We have written thus far regarding a right distribution of property and a just scale of wages is concerned directly with the individual, and deals only indirectly with the social order. To this latter, however, Our Predecessor Leo XIII devoted special thought and care, in his efforts to reconstruct and perfect it according to the principles of sound philosophy and the sublime precepts of the Gospel.

A happy beginning has here been made. But in order that what has been well begun may be rendered stable, that what has not yet been accomplished may now be achieved, and that still richer and brighter blessings may descend upon mankind, two things are particularly necessary: the reform of the social order and the correction of morals.

When We speak of the reform of the social order it is principally the State We have in mind. Not indeed that all salvation is to be hoped from its intervention; but because on account of the evil of "individualism," as We called it, things have come to such a pass that the highly developed social life which once flourished in a variety of prosperous institutions organically linked with each other, has been damaged and all but ruined, leaving thus virtually only individuals and the State. Social life lost entirely its organic form; the State which now was encumbered with all the burdens once borne by associations rendered extinct by it, was in consequence submerged and overwhelmed by an infinity of affairs and duties.

It is indeed true, as history clearly proves, that owing to the change in social conditions much that was formerly done by small bodies can nowadays be accomplished only by large corporations. None the less, just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish, so too it is an injustice, a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. This is a fundamental principle of social philosophy, unshaken and unchangeable, and it retains its full truth to-day. Of its very nature the true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them.

The State should leave to these smaller groups the settlement of business of minor importance; it will thus carry out with greater freedom, power and success the tasks belonging to it, because it alone can effectively accomplish these, directing, watching, stimulating and restraining, as circumstances suggest or necessity demands.

Let those in power, therefore, be convinced that the more faithfully this principle be followed, and a graded hierarchical order exist between the various subsidiary organizations, the more excellent will be both the authority and the efficiency of the social organization as a whole, and the happier and more prosperous the condition of the State.

HARMONY BETWEEN RANKS IN SOCIETY.

Now this is the primary duty of the State and of all good citizens, to abolish conflict between classes with divergent interests, and thus foster and promote harmony between the various ranks of society.

The aim of social legislation must therefore be the reëstablishment of vocational groups. Society to-day still remains in a strained and therefore unstable and uncertain state, being founded on classes with contradictory interests and hence opposed to each other, and consequently prone to enmity and strife. Labor, indeed, as has been well said by Our Predecessor in his Encyclical,[46] is not a mere chattel, since the human dignity of the working man must be recognized in it, and consequently it cannot be bought and sold like any piece of merchandise. None the less, the demand and supply of labor divides men on the labor-market into two classes, as into two camps, and the bargaining between these parties transforms this labor-market into an arena where the two armies are engaged in combat. To this grave disorder, which is leading society to ruin, a remedy must evidently be applied as speedily as possible. But there cannot be question of any perfect cure, except this opposition be done away with, and well-ordered members of the social body come into being anew, vocational groups namely, binding men together not according to the position they occupy in the labor market, but according to the diverse functions which they exercise in society. For as nature induces those who dwell in close proximity to unite into municipalities, so those who practise the same trade or profession, economic or otherwise, combine into vocational groups. These groups, in a true sense autonomous, are considered by many to be, if not essential to civil society, at least its natural and spontaneous development.

Order, as the Angelic Doctor well defines,[47] is unity arising from the apt arrangement of a plurality of objects; hence, true and genuine social order demands various members of society, joined together by a common bond. Such a bond of union is provided on the one hand by the common effort of employers and employees of one and the same group joining forces to produce goods or give service; on the other hand, by the common good which all groups should unite to promote, each in its own sphere, with friendly harmony. Now this union will become powerful and efficacious in proportion to the fidelity with which the individuals and the groups strive to discharge their professional duties and to excel in them.

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[46] Encycl. *Rerum novarum,* § 16.

[47] St. Thomas, *Cont. Gent.* III, 71; cf. *Summ. Theol.,* I, q. 65, a. 2 i.c.

From this it is easy to conclude that in these associations the common interests of the whole group must predominate; and among these interests the most important is the directing of the activities of the group to the common good. Regarding cases in which interests of employers and employees call for special care and protection against opposing interests, separate deliberation will take place in their respective assemblies and separate votes will be taken as the matter may require.

It is hardly necessary to note that what Leo XIII taught concerning the form of political government can, in due measure, be applied also to vocational groups. Here, too, men may choose whatever form they please, provided that both justice and the common good be taken into account.[48]

Just as the citizens of the same municipality are wont to form associations with diverse aims, which various individuals are free to join or not, similarly, those who are engaged in the same trade or profession will form free associations among themselves, for purposes connected with their occupations. Our Predecessor has explained clearly and lucidly the nature of these free associations. We are content, therefore, to emphasize this one point: Not only is man free to institute these unions which are of a private character, but he has "the further right to adopt such organization and such rules as may best conduce to the attainment of their respective objects." [49] The same liberty must be claimed for the founding of associations which extend beyond the limits of a single trade. Let those free associations which already flourish and produce salutary fruits make it the goal of their endeavors, in accordance with Christian social doctrine, to prepare the way and to do their part toward the realization of that ideal type of vocational groups which We have mentioned above.

THE RESTORATION OF THE TRUE GUIDING PRINCIPLE OF ECONOMICS.

Still another aim, intimately connected with the preceding, must be kept in view. Just as the unity of human society cannot be built upon class-warfare, so the proper ordering of economic affairs cannot be left to free competition alone. From this source have proceeded in the past all the errors of the "individualistic" school. This school, ignorant or forgetful of the social and moral aspect of economic matters, teaches that the State should refrain in theory and practice from interfering therein, because these possess in free competition and open markets a principle of self-direction better able to control them than any created intellect. Free competition, however, though within certain limits just and productive of good results, cannot be the ruling principle of the economic world; this has been abundantly proved by the consequences that have followed from the free rein given to these dangerous individualistic ideals. It is therefore very necessary that economic affairs be once more subjected to and governed by a true and effective guiding principle. Still less can this function be exercised by the economic supremacy which within recent times has taken the place of free competition; for this is a headstrong and vehement power, which, if it is to prove beneficial to mankind, needs to be curbed strongly and ruled with prudence. It cannot, however, be curbed and governed by itself. More lofty and noble principles must therefore be sought in order to control this supremacy sternly and uncompromisingly; to wit, social justice and social charity. To that end all the institutions of public and social life must be imbued with the spirit of justice; and this justice must above all be truly operative, must build up a juridical and social order able to pervade all economic activity. Social charity should be, as it were, the soul of this order and the duty of the State will be to protect and defend it effectively. This task it will perform the more readily, if it free itself from those burdens which, as We have already declared, are not properly its own.

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[48] Encycl. *Immortale Dei,* 1 November, 1885.

[49] Encycl. *Rerum novarum,* § 42.

Further, it would be well if the various nations in common counsel and endeavor strove to promote a healthy economic coöperation by prudent pacts and institutions, since in economic matters they are largely dependent one upon the other, and need one another's help.

If, then, the members of the social body be thus reformed, and if the true directive principle of social and economic activity be thus reëstablished, it will be possible to say, in a sense, of this body what the Apostle said of the mystical body of Christ: "The whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity." [50]

Within recent times, as all are aware, a special syndical and corporative organization has been inaugurated which, in view of the subject of the present Encyclical, demands of Us some mention and opportune comment.

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[50] Eph. iv: 16.

The State here grants legal recognition to the syndicate or union, and thereby confers on it some of the features of a monopoly, for in virtue of this recognition, it alone can represent respectively working men and employers, and it alone can conclude labor contracts and labor agreements. Affiliation to the syndicate is optional for everyone; but in this sense only can the syndical organization be said to be free, since the contribution to the union and other special taxes are obligatory for all who belong to a given branch, whether working men or employers, and the labor-contracts drawn up by the legal syndicate are likewise obligatory. It is true that it has been authoritatively declared that the legal syndicate does not exclude the existence of unrecognized trade associations.

The corporations are composed of representatives of the unions of working men and employers of the same trade or profession, and as true and genuine organs and institutions of the State they direct and coördinate the activities of the unions in all matters of common interest.

Strikes and lock-outs are forbidden. If the contending parties cannot come to an agreement, public authority intervenes.

Little reflection is required to perceive the advantage of the institution thus summarily described: peaceful collaboration of the classes, repression of Socialist organizations and efforts, the moderating influence of a special ministry.

But in order to overlook nothing in a matter of such importance, and in the light of the general principles stated above, as well as of that which We are now about to formulate, We feel bound to add that to Our knowledge there are some who fear that the State is substituting itself in the place of private initiative, instead of limiting itself to necessary and sufficient help and assistance. It is feared that the new syndical and corporative institution possesses an excessively bureaucratic and political character, and that, notwithstanding the general advantages referred to above, it risks serving particular political aims rather than contributing to the initiation of a better social order.

We believe that to attain this last-named lofty purpose for the true and permanent advantage of the commonwealth, there is need before and above all else of the blessing of God, and in the second place of the coöperation of all men of good will. We believe, moreover, as a necessary consequence, that the end intended will be the more certainly attained, the greater the contribution furnished by men of technical, commercial and social competence, and more still by Catholic principles and their application. We look for this contribution, not to Catholic Action (which has no intention of displaying any strictly syndical or political activities), but to Our sons, whom Catholic Action imbues with these principles and trains for the apostolate under the guidance and direction of the Church—of the Church, We say, which in the above-mentioned sphere, as in all others where moral questions are discussed and regulated, cannot forget or neglect its mandate as custodian and teacher, given it by God.

However, all that We have taught about reconstructing and perfecting the social order will be of no avail without a reform of manners; of this, history affords the clearest evidence. At one period there existed a social order which, though by no means perfect in every respect, corresponded nevertheless in a certain measure to right reason according to the needs and conditions of the times. That this order has long since perished is not due to the fact that it was incapable of development and adaptation to changing needs and circumstances, but rather to the wrong-doing of men. Men were hardened in excessive self-love and refused to extend that order, as was their duty, to the increasing numbers of the people; or else, deceived by the attractions of false liberty and other errors, they grew impatient of every restraint and endeavored to throw off all authority.

It remains for Us, then, to turn our attention to the actual condition of the economic order and to its bitterest adversary and accuser—We mean Socialism. On these We shall pronounce a frank and just sentence; shall examine more closely the root of the present grave evils; and shall indicate the first and most necessary remedy, which lies in a reform of morals.

III

CHANGES SINCE LEO XIII.

1. The Change in Economic Conditions.

Since the time of Leo XIII, important changes have taken place both in economic conditions and in regard to Socialism. In the first place it is obvious to all that the entire economic scene has greatly changed. You are aware, Venerable Brethren and Beloved Children, that Our Predecessor of happy memory had chiefly in mind that economic régime in which were provided by different people the capital and labor jointly needed for production. He described it in a happy phrase: "Capital cannot do without Labor, nor labor without Capital."[51]

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[51] Encycl. *Rerum novarum,* § 15.

Leo XIII's whole endeavor was to adjust this economic régime to the standards of true order; whence it follows that the system itself is not to be condemned. And surely it is not vicious of its very nature; but it violates right order whenever Capital so employs the working or wage-earning classes, as to divert business and economic activity entirely to its own arbitrary will and advantage, without any regard to the human dignity of the workers, the social character of economic life, social justice and the common good.

It is true that even to-day these economic conditions do not everywhere exist exclusively, for there is another economic system which still embraces a very large and influential group of men. There are, for instance, the agricultural classes, who form the larger portion of the human family, and who find in their occupation the means of obtaining honestly and justly what is needful for their maintenance. This system, too, has its difficulties and problems, of which Our Predecessor spoke repeatedly in his Encyclical, and to which We Ourselves have more than once referred in the present Letter.

But it is the capitalist economic régime that, with the world-wide diffusion of industry, has penetrated everywhere, particularly since the publication of Leo XIII's Encyclical. It has invaded and pervaded the economic and social sphere even of those who live outside its ambit, influencing them, and, as it were, intimately affecting them by its advantages, inconveniences and vices.

When We turn our attention, therefore, to the changes which this capitalistic economic order has undergone since the days of Leo XIII, We have regard to the interests, not of those only who live in countries where "capital" and industry prevail but of the whole human race.

DOMINATION HAS FOLLOWED FROM FREE COMPETITION.

In the first place, then, it is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure.

This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will.

This accumulation of power, the characteristic note of the modern economic order, is a natural result of limitless free competition, which permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience.

This concentration of power has led to a threefold struggle for domination. First, there is the struggle for dictatorship in the economic sphere itself; then the fierce battle to acquire control of the State, so that its resources and authority may be abused in the economic struggles; finally, the clash between States themselves. This latter arises from two causes: because the nations apply their power and political influence, regardless of circumstances, to promote the economic advantages of their citizens; and because, vice versa, economic forces and economic domination are used to decide political controversies between peoples.

DISASTROUS CONSEQUENCES.

You assuredly know, Venerable Brethren and Beloved Children, and you lament the ultimate consequences of this individualistic spirit in economic affairs. Free competition is dead; economic dictatorship has taken its place. Unbridled ambition for domination has succeeded the desire for gain; the whole economic life has become hard, cruel and relentless in a ghastly measure.

Furthermore, the intermingling and scandalous confusing of the duties and offices of civil authority and of economics have produced crying evils and have gone so far as to degrade the majesty of the State. The State, which should be the supreme arbiter, ruling in kingly fashion far above all party contention, intent only upon justice and the common good, has become instead a slave, bound over to the service of human passion and greed.

As regards the relations of peoples among themselves, a double stream has issued forth from this one fountain head: on the one hand, economic Nationalism or even economic Imperialism; on the other, a not less noxious and detestable Internationalism or international Imperialism in financial affairs, which holds that where a man's fortune is, there is his country.

REMEDIES

The remedies for these great evils We have exposed in the second part of the present Encyclical, where We explicitly dwelt upon their doctrinal aspect; it will therefore be sufficient to recall them briefly here.

Since the present economic régime is based mainly upon Capital and Labor, it follows that the principles of right reason and Christian social philosophy regarding Capital, Labor and their mutual coöperation must be accepted in theory and reduced to practice. In the first place, due consideration must be had for the double character, individual and social, of Capital and Labor, in order that the dangers of individualism and of collectivism be avoided. The mutual relations between Capital and Labor must be determined according to the laws of the strictest justice, called commutative justice, supported, however, by Christian charity.

Free competition and, still more, economic domination must be kept within just and definite limits, and must be brought under the effective control of the public authority, in matters appertaining to this latter's competence. The public institutions of the nations must be such as to make the whole of human society conform to the common good, i.e. to the standard of social justice. If this is done, the economic system, that most important branch of social life, will necessarily be restored to sanity and right order.

2. THE CHANGES IN SOCIALISM.

Since the days of Leo XIII, Socialism too, the great enemy with which his battles were waged, has undergone profound changes, no less than economics. At that time Socialism could fairly be termed a single system, which defended certain definite and mutually coherent doctrines. Nowadays it has in the main become divided into two opposing and often bitterly hostile camps, neither of which, however, has abandoned the principle peculiar to Socialism, namely, opposition to the Christian Faith.

(*a*) *The More Violent Section: Communism.*

One section of Socialism has undergone approximately the same change through which, as We have described, the capitalistic economic régime has passed; it has degenerated into Communism.

Communism teaches and pursues a twofold aim: merciless class warfare, and complete abolition of private ownership; and this it does, not in secret and by hidden methods, but openly, frankly, and by every means, even the most violent. To obtain these ends, Communists shrink from nothing and fear nothing; and when they have attained to power, it is unbelievable, indeed it seems portentous, how cruel and inhuman they show themselves to be. Evidence for this is the ghastly destruction and ruin with which they have laid waste immense tracts of Eastern Europe and Asia; while their antagonism and open hostility to Holy Church and to God Himself are, alas! but too well known and proved by their deeds.

We do not think it necessary to warn upright and faithful children of the Church against the impious and nefarious character of Communism. But We cannot contemplate without sorrow the heedlessness of those who seem to make light of these imminent dangers, and with stolid indifference allow the propagation far and wide of those doctrines which seek by violence and bloodshed the destruction of all society. Even more severely must be condemned the foolhardiness of those who neglect to remove or modify such conditions as exasperate the minds of the people, and so prepare the way for the overthrow and ruin of the social order.

(*b*) *The More Moderate Section which has Retained the Name of Socialism.*

The other section, which has retained the name of Socialism, is much less radical in its views. Not only does it condemn recourse to physical force; it even mitigates and moderates to some extent class warfare and the abolition of private property, if it does not reject them entirely. It would seem as if Socialism were afraid of its own principles and of the conclusion drawn therefrom by the Communists, and in consequence were drifting toward the truth which Christian tradition has always held in respect; for it cannot be denied that its programmes often strikingly approach the just demands of Christian social reformers.

IT RECEDES SOMEWHAT FROM CLASS WAR AND THE EXTINCTION OF OWNERSHIP.

Class warfare, provided it abstains from enmities and mutual hatred, is changing gradually to an honest discussion of differences, based upon the desire of social justice. If this is by no means the blessed social peace which we all long for, it can be and must be an approach toward the mutual coöperation of vocational groups.

The war declared against private ownership has also abated more and more in such a way that nowadays it is not really the possession of the means of production which is attacked, but that type of social rulership which, in violation of all justice, has been seized and usurped by the owners of wealth. This rulership in fact belongs, not to the individual owners, but to the State. If these changes continue, it may well come about that gradually the tenets of mitigated Socialism will no longer be different from the programme of those who seek to reform human society according to Christian principles. For it is rightly contended that certain forms of property must be reserved to the State, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large.

Just demands and desires of this kind contain nothing opposed to Christian truth, nor are they in any sense peculiar to Socialism. Those therefore who look for nothing else, have no reason for becoming Socialists.

THE POSSIBILITY OF A MIDDLE COURSE.

It must not be imagined, however, that all the Socialist sects or factions which are not Communist have, in fact or in theory, uniformly returned to this reasonable position. For the most part they do not reject class warfare and the abolition of property, but merely are more moderate in regard to them.

Now, when false principles are thus mitigated and in some sense waived, the question arises, or is unwarrantably proposed in certain quarters, whether the principles of Christian truth also could not be somewhat moderated and attenuated so as to meet Socialism, as it were, halfway upon common ground. Some are enticed by the empty hope of gaining in this way the Socialists to our cause. But such hopes are vain. Those who wish to be apostles amongst the Socialists should preach the Christian truth whole and entire, openly and sincerely, without any connivance with error. If they wish in truth to be heralds of the Gospel, let their endeavor be to convince Socialists that their demands in so far as they are just, are defended much more cogently by the principles of Christian faith, and are promoted much more efficaciously by the power of Christian charity.

But what if, in questions of class war and private ownership, Socialism were to become so mitigated and amended that nothing reprehensible could any longer be found in it? Would it by that very fact have laid aside its character of hostility to the Christian religion? This is a question which holds many minds in suspense; and many are the Catholics who, realizing clearly that Christian principles can never be either sacrificed or minimized, seem to be raising their eyes toward the Holy See, and earnestly beseeching Us to decide whether or not this form of Socialism has retracted so far its false doctrines that it can now be accepted without the loss of any Christian principle, and be baptized into the Church.

In Our fatherly solicitude We desire to satisfy these petitions, and We pronounce as follows: Whether Socialism be considered as a doctrine, or as a historical fact, or as a movement, if it really remain Socialism, it cannot be brought into harmony with the dogmas of the Catholic Church, even after it has yielded to truth and justice in the points We have mentioned; the reason being that it conceives human society in a way utterly alien to Christian truth.

SOCIALISM CONCEIVES A SOCIETY AND A SOCIAL CHARACTER OF MEN UTTERLY FOREIGN TO CHRISTIAN TRUTH.

For according to Christian doctrine, man, endowed with a social nature, is placed here on earth in order that he may spend his life in society, and under an authority ordained by God; that he may develop and evolve to the full all his faculties to the praise and glory of his Creator; and that, by fulfilling faithfully the duties of his station, he may attain to temporal and eternal happiness. Socialism, on the contrary, entirely ignorant of or unconcerned about this sublime end both of individuals and of society, affirms that living in community was instituted merely for the sake of the advantages which it brings to mankind.

Goods are produced more efficiently by a suitable distribution of labor than by the scattered efforts of individuals. Hence the Socialists argue that economic production, of which they see only the material side, must necessarily be carried on collectively, and that because of this necessity men must surrender and submit themselves wholly to society with a view to the production of wealth. Indeed, the possession of the greatest possible amount of temporal goods is estimated so highly, that man's higher goods, not excepting liberty, must, they claim, be subordinated and even sacrificed to the exigencies of efficient production. They affirm that the loss of human dignity, which results from these socialized methods of production, will be easily compensated for by the abundance of goods produced in common and accruing to the individual, who can turn them at his will to the comforts and culture of life.

Society, therefore, as the Socialist conceives it, is on the one hand impossible and unthinkable without the use of compulsion of the most excessive kind; on the other it fosters a false liberty, since in such a scheme no place is found for true social authority, which is not based on temporal and material advantages, but descends from God alone, the Creator and last end of all things.[52]

CATHOLIC AND SOCIALIST ARE CONTRADICTORY TERMS.

If, like all errors, Socialism contains a certain element of truth (and this the Sovereign Pontiffs have never denied), it is nevertheless founded upon a doctrine of human society peculiarly its own, which is opposed to true Christianity. "Religious Socialism," "Christian Socialism" are expressions implying a contradiction in terms. No one can be at the same time a sincere Catholic and a true Socialist.

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[52] Encycl. *Divinum illud,* 29 June, 1881.

CULTURAL SOCIALISM.

All that We have thus far laid down and established by Our Sovereign authority bears application also to a certain new Socialist phenomenon, hitherto little known, but nowadays common to many sections of Socialism. Its main aim is the formation of minds and manners. Under the appearance of friendship, it attracts little children in particular and attaches them to itself, though its activity extends to all the people, to make of them convinced Socialists, upon whom to build society modeled on Socialistic principles.

In Our Encyclical Letter *Divini Illius Magistri*,[53] We have expounded at length the true principles on which Christian education rests and the end which it pursues; the contradiction between these and the actions and aims of cultural Socialism is so clear and evident as to require no comment. Nevertheless, the formidable dangers which this form of Socialism brings in its train seem to be ignored or under-estimated by those who are little concerned to resist it with strength and zeal, as the gravity of the situation demands. It is a duty of Our pastoral office to warn these men of the grave danger which threatens. Let all bear in mind that the parent of this cultural Socialism was Liberalism, and that its offspring will be Bolshevism.

CATHOLIC DESERTERS TO SOCIALISM.

This being so, you can understand, Venerable Brethren and Beloved Children, with what grief We perceive, in certain countries particularly, not a few of Our children, who, while still preserving, as We are convinced, their true faith and good will, have deserted the camp of the Church and passed over to the ranks of Socialism. Some openly boast of its name and profess Socialistic doctrines; others, either through indifference or even almost in spite of themselves, join associations which, in theory or in fact, are Socialist.

In Our paternal solicitude, therefore, We have meditated and sought to understand what can have been the reason of their going so far astray; and We seem to hear what many of them allege in excuse: The Church and those professing attachment to the Church favor the rich and neglect workingmen and have no care for them; they were obliged therefore in their own interest to join the Socialist ranks.

What a lamentable fact, Venerable Brethren and Beloved Children, that there have been, and that there are even now some who, while professing the Catholic Faith, are well-nigh unmindful of that sublime law of justice and charity which binds us not only to give each man his due, but to succor our brethren as Christ our Lord Himself; worse still, that there are those who out of greed for gain, do not shame to oppress the workingman. Indeed, there are some who even abuse religion itself, cloaking their own unjust impositions under its name, that they may protect themselves against the clearly just demands of their employees. We shall never desist from gravely censuring such conduct. Such men are the cause that the Church, without deserving it, may have the appearance and be accused of taking sides with the wealthy, and of being little moved by the needs and sufferings of the disinherited. That these appearances and these accusations are undeserved and unjust, the whole history of the Church clearly shows; the very Encyclical, the anniversary of which we are celebrating, affords the clearest evidence that these calumnies and contumelies have been most unfairly cast upon the Church and upon her teaching.

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[53] Encycl. *Divini illius Magistri,* 31 December, 1929.

THE INVITATION TO RETURN.

But We are far indeed from being exasperated by these injustices or dejected by Our pastoral sorrow. We have no wish to drive away or repel Our children who have been so unhappily deceived, and who are wandering so far from the paths of truth and salvation. On the contrary, We invite them with all possible solicitude to return to the maternal bosom of the Church.

God grant that they listen to Our voice! God grant that whence they set out, thither they may return, to their Father's house; that where their true place is, there they may remain, amongst the ranks of those who, zealously following directions promulgated by Leo XIII and solemnly repeated by Ourselves, unremittingly endeavor to reform society according to the mind of the Church on a firm basis of social justice and social charity. Let it be their firm persuasion that nowhere, even on earth, can they find an ampler happiness than in company with Him, Who being rich became poor for our sakes, that through His poverty we might become rich;[54] Who was poor and in labors from His youth; Who invites to Himself all who labor and are burdened, that He may refresh them bounteously in the love of His Heart;[55] Who, in fine, without any respect for persons, will require more of him to whom more has been given,[56] and will render to every man according to his works.[57]

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[54] II Cor. viii: 9.

[55] Cf. Luke xii: 8.

[56] Cf. Matth. vii: 24.

[57] Matth. xi: 28.

3. MORAL RENOVATION.

However, if we examine matters diligently and thoroughly, we shall perceive clearly that this longed-for social reconstruction must be preceded by a profound renewal of the Christian spirit, from which multitudes engaged in industry in every country have unhappily departed. Otherwise, all our endeavors will be futile and our social edifice will be built, not upon a rock, but upon shifting sand.[58]

We have passed in review, Venerable Brethren and Beloved Children, the state of the modern economic world, and have found it suffering from the greatest evils. We have investigated a new Socialism and Communism, and have found them, even in their mitigated forms, far removed from the precepts of the Gospel.

" And if society is to be healed now "—We use the words of Our Predecessor—" in no way can it be healed save by a return to Christian life and Christian institutions." [59] For Christianity alone can apply an efficacious remedy for the excessive solicitude for transitory things, which is the origin of all vices. When men are fascinated and completely absorbed in the things of the world, it alone can draw away their attention and raise it to heaven. And who will deny that this remedy is now urgently needed by society?

THE CHIEF DISORDER OF THE MODERN WORLD: THE RUIN OF SOULS.

For most men are affected almost exclusively by temporal upheavals, disasters and ruins. Yet if we view things with Christian eyes, as we should, what are they all in comparison with the ruin of souls? Nevertheless, it may be said with all truth that nowadays the conditions of social and economic life are such that vast multitudes of men can only with great difficulty pay attention to that one thing necessary, namely their eternal salvation.

Constituted Pastor and Protector of these innumerable sheep by the Prince of Pastors Who redeemed them by His Blood, We can scarcely restrain our tears when We reflect upon the dangers which threated them. Our Pastoral office, moreover, reminds Us to search constantly, with paternal solicitude, for means of coming to their assistance, appealing to the unwearying zeal of others who are bound to this cause by justice and charity. For what will it profit men that a more prudent distribution and use of riches make it possible for them to gain even the whole world, if thereby they suffer the loss of their own souls? [60] What will it profit to teach them sound principles in economics, if they permit themselves to be so swept away by selfishness, by unbridled and sordid greed, that "hearing the commandments of the Lord, they do all things contrary."[61]

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[58] Matth. xvi: 27.

[59] Encycl. *Rerum novarum,* § 22.

[60] Cf. Matth. xvi: 26.

THE CAUSE OF THIS LOSS OF SOULS.

The fundamental cause of this defection from the Christian law in social and economic matters, and of the apostacy of many workingmen from the Catholic faith which has resulted from it, is the disorderly affection of the soul, a sad consequence of original sin, the source of these and of all other evils. By original sin the marvellous harmony of man's faculties has been so deranged that now he is easily led astray by low desires, and strongly tempted to prefer the transient goods of this world to the lasting goods of heaven.

Hence comes that unquenchable thirst for riches and temporal possessions, which at all times has impelled men to break the law of God and trample on the rights of their neighbor; but the condition of the economic world to-day lays more snares than ever for human frailty. For the uncertainty of economic conditions and of the whole economic régime demands the keenest and most unceasing straining of energy on the part of those engaged therein; and as a result, some have become so hardened against the stings of conscience as to hold all means good which enable them to increase their profits, and to safeguard against sudden changes of fortune the wealth amassed by unremitting toil.

Easy returns, which an open market offers to any one, lead many to interest themselves in trade and exchange, their one aim being to make clear profits with the least labor. By their unchecked speculation prices are raised and lowered out of mere greed for gain, making void all the most prudent calculations of manufacturers.

The regulations legally enacted for corporations, with their divided responsibility and limited liability, have given occasion to abominable abuses. The greatly weakened accountability makes little impression, as is evident, upon the conscience. The worst injustices and frauds take place beneath the obscurity of the common name of a corporative firm. Boards of Directors proceed in their unconscionable methods even to the violation of their trust in regard to those whose savings they administer.

In the last place must still be mentioned the unscruplous but well-calculated speculation of men who, without seeking to answer real needs, appeal to the lowest human passions. These are aroused in order to turn their satisfaction into gain.

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[61] Cf. Judges ii: 17.

A stern insistence on the moral law, enforced with vigor by civil authority, could have dispelled or perhaps averted these enormous evils. This, however, was too often lamentably wanting. For at the time when the new social order was beginning, the doctrines of rationalism had already taken firm hold of large numbers, and an economic science alien to the true moral law had soon arisen, whence it followed that free rein was given to human avarice.

As a result, a much greater number than ever before, solely concerned with adding to their wealth by any means whatsoever, sought their own selfish interests above all things; they had no scruple in committing the gravest injustices against others. Those who first entered upon this broad way which leads to destruction,[62] easily found many imitators of their iniquity because of their manifest success, their extravagant display of wealth, their derision of the scruples of more delicate consciences and the crushing of more cautious competitors.

With the leaders of business abandoning the true path, it is not surprising that in every country multitudes of workingmen, too, sank in the same morass; all the more so, because very many employers treated their workmen as mere tools, without any concern for the welfare of their souls, indeed, without the slightest thought of higher interests. The mind shudders if we consider the frightful perils to which the morals of workers (of boys and young men particularly), and the virtue of girls and women, are exposed in modern factories; if we recall how the present economic régime and above all the disgraceful housing conditions prove obstacles to the family tie and family life; if we remember the insuperable difficulties placed in the way of a proper observance of the holy days.

How universally has the true Christian spirit become impaired, which formerly produced such lofty sentiments even in uncultured and illiterate men! In its stead, man's one solicitude is to obtain his daily bread in any way he can. And so bodily labor, which was decreed by Providence for the good of man's body and soul even after original sin, has everywhere been changed into an instrument of strange perversion: for dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded.

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[62] Cf. Matth. vii: 13.

THE REMEDIES.

(A) ECONOMIC LIFE MUST BE INSPIRED BY CHRISTIAN PRINCIPLES.

For this pitiable ruin of souls, which, if it continue, will frustrate all efforts to reform society, there can be no other remedy than a frank and sincere return to the teaching of the Gospel. Men must observe anew the precepts of Him Who alone has the words of eternal life,[63] words which, even though heaven and earth be changed, shall not pass away.[64]

All those versed in social matters demand a rationalization of economic life which will introduce sound and true order. But this order, which We Ourselves desire and make every effort to promote, will necessarily be quite faulty and imperfect, unless all man's activities harmoniously unite to imitate and, as far as is humanly possible, attain the marvellous unity of the Divine plan. This is the perfect order which the Church preaches with intense earnestness, and which right reason demands; which places God as the first and supreme end of all created activity, and regards all created goods as mere instruments under God, to be used only in so far as they help towards the attainment of our supreme end.

Nor is it to be imagined that remunerative occupations are thereby belittled or deemed less consonant with human dignity. On the contrary, we are taught to recognize and reverence in them the manifest will of God the Creator, Who placed man upon earth to work it and use it in various ways in order to supply his needs. Those who are engaged in production are not forbidden to increase their fortunes in a lawful and just manner; indeed it is just that he who renders service to society and develops its wealth should himself have his proportionate share of the increased public riches, provided always that he respects the laws of God and the rights of his neighbor, and uses his property in accord with faith and right reason.

If these principles be observed by all, everywhere and at all times, not merely the production and acquisition of goods, but also the use of wealth, now so often uncontrolled, will within a short time be brought back again to the standards of equity and just distribution. Mere sordid selfishness, which is the disgrace and the great crime of the present age, will be opposed in very deed by the kindly and forcible law of Christian moderation, whereby man is commanded to seek first the kingdom of God and His justice, confiding in God's liberality and definite promise that temporal goods also, in so far as he has need of them, will be added unto him.[65]

[63] Cf. John vi: 70.

[64] Cf. Matth. xxiv: 35.

[65] Cf. Matth. vi: 33.

(B) THE LAW OF CHARITY MUST OPERATE.

Now, in effecting this reform, charity, "which is the bond of perfection," [66] must play a leading part. How completely deceived are those inconsiderate reformers who, zealous only for commutative justice, proudly disdain the help of charity! Clearly, charity cannot take the place of justice unfairly withheld. But, even though a state of things be pictured in which every man receives at last all this is his due, a wide field will nevertheless remain open for charity. For justice alone, even though most faithfully observed, can remove indeed the cause of social strife, but can never bring about a union of hearts and minds.

Yet this union, binding men together, is the main principle of stability in all institutions, no matter how perfect they may seem, which aim at establishing social peace and promoting mutual aid. In its absence, as repeated experience proves, the wisest regulations come to nothing.

Then only will it be possible to unite all in harmonious striving for the common good, when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further, that they are "one body in Christ, and everyone members one of another," [67] so that "if one member suffer anything, all members suffer with it." [68] Then the rich and others in power will change their former negligence of their poorer brethren into solicitous and effective regard; will listen with kindly feeling to their just complaints, and will readily forgive them the faults and mistakes they possibly make. Workingmen, too, will lay aside all feelings of hatred or envy, which the instigators of social strife arouse so skillfully. Not only will they cease to feel weary of the position assigned them by divine Providence in human society; they will become proud of it, well aware that every man by doing his duty is working usefully and honorably for the common good, and is following in the footsteps of Him, Who, being in the form of God chose to become a carpenter among men, and to be known as the Son of a carpenter.

A DIFFICULT TASK.

Because of this new diffusion throughout the world of the Gospel spirit, which is a spirit of Christian moderation and of universal charity, We confidently look forward to that complete and much-desired renewal of human society, and to "The Peace of Christ in the Kingdom of Christ," to which We firmly resolved at the very beginning of Our Pontificate to devote all Our care and all Our pastoral solicitude.[69]

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[66] Coloss. iii: 14.

[67] Rom. xii: 5.

[68] I Cor. xii: 26.

You, Venerable Brethren, who by ordinance of the Holy Spirit rule with Us the Church of God,[70] are laboring strenuously and with admirable zeal in all parts of the world, not exclusive of the sacred missions among the pagans, towards this same end of capital importance and necessity to-day. Receive your well-deserved meed of praise; and with you all those, of the clergy and laity, whom We rejoice to see daily taking part in this great work and affording valuable help: Our beloved sons devoted to Catholic Action, who with extraordinary zeal aid Us in the solution of social problems, in so far as the Church in virtue of her divine institution has the right and the duty to concern herself with them. With repeated insistence We exhort all these in the Lord to spare no labor and be overcome by no difficulty, but daily more to take courage and be valiant.[71]

The task We propose to them is truly difficult for well do we know that many are the obstacles to be overcome on either side, whether amongst the higher classes of society or the lower. Still, let them not lose heart, nor in any way allow themselves to be diverted by any art from their purpose. To face stern combats is the part of a Christian; and to endure labor is the lot of those, who as good soldiers of Christ,[72] follow closely in His footsteps.

Relying, therefore, solely on the assistance of Him Who "will have all men to be saved," [73] let us devote all our energies to helping those unhappy souls who are turned away from God; let us withdraw them from the temporal cares in which they are too much involved, and teach them to aspire with confidence to things that are eternal. At times, indeed, this will be easier to accomplish than appears at first sight; for if in the depths of even the most abandoned hearts, there lurk, like sparks beneath the ashes, spiritual forces of unexpected strength—a clear testimony of a "naturally Christian soul"—how much more then must these abide in the hearts of the many who largely through ignorance and unfavorable surroundings have wandered into error!

For the rest, the associations of the workingmen themselves provide glad signs of coming social reconstruction. To the great joy of

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[69] Encycl. *Ubi Arcano,* 23 December, 1922.

[70] Cf. Acts xx: 28.

[71] Cf. Deut. xxxi: 7.

[72] II Tim. ii: 3.

[73] I Tim. ii: 4.

Our heart We discern amongst the dense masses of young workers who listen readily to the call of divine grace and strive with splendid zeal to win their fellows to Christ. No less praise is due to those leaders of workingmen's organizations who, sacrificing their own interests, and anxious only for the good of their companions, strive with prudence to bring their just demands into harmony with the prosperity of their entire vocational group, nor by any obstacle or misgiving do they permit themselves to be deterred from this noble task.

Further, many young men, destined soon by reason of their talents or their wealth to hold distinguished places in the foremost ranks of society, are studying social problems with growing earnestness. These youths encourage the fairest hopes that they will devote themselves wholly to social reforms.

THE COURSE TO BE FOLLOWED.

Present circumstances therefore, Venerable Brethren and Beloved Children, indicate clearly the course to be followed. Nowadays, as more than once in the history of the Church, We are confronted with a world which in large measure has almost fallen back into paganism. In order to bring back to Christ these whole classes of men who have denied Him, we must gather and train from amongst their very ranks auxiliary soldiers of the Church, men who know their mentality and their aspirations, and who with kindly fraternal charity will be able to win their hearts.

Undoubtedly the first and immediate apostles of the workingmen must themselves be workingmen, while the apostles of the industrial and commercial world should themselves be employers and merchants.

It is your chief duty, Venerable Brethren, and that of your clergy, to seek diligently, to select prudently, and train fittingly these lay apostles, amongst workingmen and amongst employers. No easy task is here imposed upon the clergy, wherefore all candidates for the sacred priesthood must be adequately prepared to meet it by intense study of social matters. It is particularly necessary, however, that they whom you specially select and devote to this work should show themselves endowed with a keen sense of justice, ready to oppose with real manly constancy unjust claims and unjust actions; that they avoid every extreme with consummate prudence and discretion; above all, that they be thoroughly imbued with the charity of Christ, which alone has power to incline men's hearts and wills firmly and gently to the laws of equity and justice. This course, already productive of success in the past, we must follow now with alacrity.

Further, We earnestly exhort in the Lord the beloved sons who are chosen for this task, to devote themselves wholeheartedly to the formation of the men entrusted to them. In the execution of this most priestly and apostolic work, let them make opportune use of the powerful resources of Christian training, by instructing youth, by founding Christian associations, by forming study-circles on Christian lines. Above all, let them hold in high esteem and employ with diligence for the benefit of their disciples the Spiritual Exercises, a most precious means of personal and of social reform, as We said in Our Encyclical *Mens Nostra.*

These Exercises We declared in express terms to be most useful for the laity in general and especially for workingmen, and We warmly recommended them; for in that school of the spirit not only are excellent Christians formed, but real apostles of every state of life are trained and enkindled with the fire of the Heart of Christ. From that school they will go forth, as the Apostles from the Cenacle in Jerusalem, strong in faith, unconquerable in steadfastness under trials, aflame with zeal, eager only for the spread in every way of the Kingdom of Christ.

And in truth, the world has nowadays sore need of valiant soldiers of Christ, who strain every thew and sinew to preserve the human family from the dire havoc which would befall it, were the teachings of the Gospel to be flouted, and a social order permitted to prevail, which spurns no less the laws of nature than those of God.

For herself, the Church of Christ, built upon the solid rock, has nothing to fear, for she knows that the gates of Hell shall not prevail against her; [74] and the experience of centuries has taught her that storms, even the most violent, pass, leaving her stronger and triumphantly victorious. But her maternal bosom cannot but be stirred at the thought of the countless ills which tempests of the kind would occasion to so many thousands; at the thought, above all, of the immense spiritual evils which would ensue, entailing the eternal ruin of so many souls redeemed by the blood of Christ.

No stone, then, must be left unturned to avert these grave misfortunes from human society; towards this one aim must tend all our efforts and endeavor, supported by assiduous and fervent prayers to God. For, with the assistance of Divine Grace, the destiny of the human family lies in our hands.

INTIMATE UNION AND HARMONY BETWEEN ALL GOOD MEN.

Let us not permit, Venerable Brethren and Beloved Children, the children of this world to seem wiser in their generation than we, who by God's goodness are children of Light.[75] We see these men cunningly select and train resolute disciples, who spread their false doctrines daily more widely amongst men of every station and of every clime.

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[74] Matth. xvi: 18.

[75] Luke xvi: 8.

And when it becomes a question of attacking more vehemently the Church of Christ, We see them lay aside their internal quarrels, link up harmoniously into a single battle-line, and strive with united forces towards this common aim.

No one, indeed, is unaware of the many and splendid works in the social and economic field, as well as in education and religion, laboriously set in motion with indefatigable zeal by Catholics. But this admirable and self-sacrificing activity not unfrequently loses some of its effectiveness by being directed into too many different channels. Let, then, all men of good will stand united. Let all those who, under the pastors of the Church, wish to fight this good and peaceful fight of Christ, as far as talents, powers and station allow, strive to play their part in the Christian renewal of human society, which Leo XIII inaugurated in his immortal Encyclical *Rerum Novarum*. Let them seek, not themselves and the things that are their own, but the things that are Jesus Christ's.[76] Let them not urge their own ideas with undue persistence, but be ready to abandon them, however admirable, should the greater common good seem to require it: that in all and above all Christ may reign and rule, to Whom be honor and glory and power for ever and ever.[77]

That this happy result may be attained, Venerable Brethren and Beloved Children, We impart to you all, members of the great Catholic family entrusted to Our care, but with special affection of Our heart to artisans and other workingmen engaged in manual labor, by divine Providence committed to Us in a particular manner, and to Christian employers and masters with paternal affection, the Apostolic Benediction.

Given at Rome, at Saint Peter's, the fifteenth day of May, in the year 1931, the tenth of Our Pontificate.

Pius PP. XI

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[76] Phil. ii: 21.

[77] Apoc. v: 13.

CATHOLIC REFORMATION AND COUNCIL OF TRENT.[1]

THIRTY YEARS AGO, almost on the morrow of his famous Letter to the Three Cardinals on the Opening of the Vatican Archives, Leo XIII welcomed with joy the first stately volume of that complete collection of the documents of the Council of Trent which the Goerres Society had undertaken through its Historical Institute at Rome. For magnitude, difficulty and gravity this self-imposed task challenged comparison at once with any of the large historical enterprises that honor the Catholic scholarship of an earlier day. It was proposed to publish in twelve folio volumes the Diaries, Acts, Correspondence (Epistulae) and non-conciliar literature (Tractatus) of the great Council. While recognizing the merits of earlier documentary collections of the Council's proceedings—Le Plat, Baluze-Mansi, Labbe-Cossart, Theiner, Doellinger, Druffel-Brandi—the editors of the new Freiburg collection were aware that by far the greater part of this rich material had never been printed, but lay hidden in many archives and libraries, not only of Rome but of all Europe. No "researcher" had ever penetrated this obscure and almost pathless forest, no unrelenting survey had ever been planned of the many activities that for a whole generation centered about pope, cardinals and bishops; emperor and kings; great nobles, scholars and priestly rebels, in the effort to bring the supreme authority of the Church to bear on a new and intolerable situation in the heart of which the old religion seemed to gasp and perish.

The twelve projected volumes have grown to fourteen, of which eight have appeared at this writing, two of them devoted to the Diaries of Massarelli, Secretary of the Council, and other ecclesiastics; four to the Acts or official proceedings, one to the Correspondence (Epistulae), and one to the "Tractatus" or unofficial ecclesiastical literature closely related to the aims of the Council. A ninth volume, completing the invaluable Diaries, will soon appear. Two more volumes of Acts and a volume of Supplement round out the original project of twelve volumes. The "Tractatus", however, call now for two volumes instead of one. The first of them lies before us.

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[1] *Concilii Tridentini Pars Prior,* Complectens Tractatus a Leonis X temporibus usque ad Translationem Concilii conscriptos, collegit edidit illustravit Vincentius Schweitzer, Friburgi Brisgoviae, MCXXX, Typographi Herder et Co., Editores Pontificii, folio, pp. lxxx—884.

I

Both before and during the Council of Trent there appeared many printed documents, some dealing with its necessity, place of meeting, procedure, etc; others offering grave voluntary advice to the pope; still others were erudite theological papers (*sententiae, libelli*) offered to the Council for its "Agenda", whether matters of faith, discipline or administration. To these must be added the contemporary "literature" of hostility or abuse that the Protestant conscience turned out in abundance. Much of this material, all of it highly illustrative and profoundly interesting to historian, moralist and canonist, has never been printed, and of what has seen the light much is now quite rare, and inaccessible at that to the average scholar. Looking over this admirable folio from the Propaganda Press one learns with sympathy how many archives, libraries and jealously kept collections the editor has been obliged to visit and ransack; how many of these old documents were negligently printed, or bore no name of author, place, or year of publication; how many manuscript documents were only copies, late and imperfect, of the lost originals, so that the later handwriting offered no help for the question of authorship or date, while the text was often quite corrupt. The editorial labors of a scholar like Dr. Schweitzer are severe and trying, and the world of scholarship, Catholic and non-Catholic, owes him a debt of gratitude. There is a pathetic note in his own tribute to the memory of Dr. Stephen Ehses, the editor of four volumes of the Acts, who died at Rome early in 1925, beneath the roof of his beloved Campo Santo Teutonico, near the Vatican, and was buried in the little cemetery it has inherited from Charlemagne. Thirty years of his life had been passed in the Vatican Archives and Library in the service of this monumental work, as one of its collaborators and as President of the Goerres Society Historical Institute at Rome. The Great War compelled this gentle scholar to leave Italy, an aged and wearied man, and to share the hardships of the "Fatherland". His death at seventy was universally deplored by Catholic

Germany and at the Vatican Archives, both of which lost in him an ornament. Had he been spared, he would probably have given to Holy Church a monumental History of the Council of Trent that would have admirably rounded out the historical setting now furnished by the great works of Janssens, Pastor and Henri Bremond.

As stated above, the " Tractatus " now claim two volumes of the enormous " corpus " of documentary material, printed and manuscript, that has survived the thirty years of active conciliar discussion—theological, disciplinary and canonical—during which there came on the scene many of the best-equipped of Europe's Catholic clergy, bishops and priests, secular and religious. The volume before us offers a substantial share of these " sources ", 121 documents of varying length, but all of primary importance for that future history of the Council which will be one day executed according to the strictest rules of " heuristic," method and exposition. The volume stops at the year 1548, with the Council transferred to Bologna, whence it would return to Trent in May, 1551.

A great deal of the material that fills these nearly 900 pages was found in the Vatican Archives, among the Farnese, Borghese, Carpegna, Cardinal Pie de Savoie and Castel Sant' Angelo papers. The Vatican Library contributed a substantial harvest; notably its Barberini, Ottoboni, Chigi and Queen Christina collections. Other Roman libraries, the Angelica, Corsini, Casanate, and Vallicelliana, helped to enrich this great mass of historical documentation. The National Library of Naples offered the papers of the Augustinian theologian Seripando, later Cardinal-archbishop of Naples and a prominent figure throughout the Council. Other Italian archives gave up valuable material—Florence, Lucca, Milan, Bergamo, Brescia, Padua, Ravenna, Vicenza, Verona and Vienna. Much came from German depositories, particularly from the rich collection of printed works, pamphlets, brochures, etc., of the early conciliar period housed in the University Library at Munich, and greatly utilized by Doellinger. In the Library of Dillingen Lyceum, one of the earliest Jesuit universities, was found a " pretiosus codex " containing " vota et tractatus ad concilium Tridentinum spectantia " drawn up, Dr. Schweitzer thinks, by the famous Jesuit theologian Salmeron who shared with Lainez the general esteem of the Council for learning and zeal. Less material was found in the archives and libraries of France, but the names of Avignon, Carpentras, Lyons and the Bibliothèque Nationale of Paris appear in the lengthy catalogue of thirty folio pages that registers for all historians the habitat and condition of so many *disjecta membra* of these stormy decades of European religious history. Spain possesses yet, the editor opines, much unedited Tridentine material, latent in the libraries of monasteries and the archives of noble houses. Something was found at Madrid, in the Escorial, at Toledo and Valladolid, and in the vast *mare magnum* of Simancas.

II

Luther's successful revolt brought to a head the matter of a General Council. Writing to Pope Adrian in October, 1522, the famous humanist Luis Vivés strongly urged its convocation, and similar views were expressed at this time by distinguished German and Italian ecclesiastics. Thus Gaspar Schatzger, Franciscan provincial of Northern Germany, wrote in 1525: "Sprechen wir das not ist ein concil, solche irrung hinzulegen und die wahrheit zu erklaeren, versammeln." John Cochlaeus, author of more than two hundred works, Luther's sturdy opponent, insisted continuously on a council, as did his learned contemporary George Witzel. From 1530 to 1540 the most authoritative voices were raised in favor of a council. Dr. Schweitzer quotes at length the affirmative opinions of Cardinals Campeggio and Contarini, of Aleander, Archbishop of Brindisi, of the famous canonist Bishop Domenico Jacobazzi and others. Foremost among the advocates of a council were the German Johann Faber, Bishop of Vienna, and the Dutch theologian and mathematician Albert Pighius. Cardinal Pole was at this time probably in favor of a council since he was soon appointed (1542) by Paul III as one of the three cardinal legates for the Council of Trent.

Luther at first agreed to the idea of a general council, but from 1535 on he was hostile to it, and remained so. Melancthon, Bucer, Bullinger and other leaders of the tremendous revolt were equally opposed to a council, particularly if held outside of Germany. The thirty-five pages in which Dr.

Schweitzer summarizes from many rare or unedited documents the average ecclesiastical opinion on the eve of the Council of Trent offer a reliable conspectus of the favorable Catholic feeling in this respect on either side of the Alps.

Its many erudite and up-to-date notes and its most recent book and periodical "literature," German, French and Italian, raise this volume, incidentally, to the rank and function of an Introduction to the Council of Trent, depicting vividly, as it does, the new birth of Catholic insight and resolution in view of the great rent that Luther was ever widening in the seamless garment of Christ. In face of the wolves that were devastating Catholic unity some watch-dogs of the fold awoke and roused with good effect the sleeping shepherds. Church history offers no documents more pathetic, so to speak, than the long Letter of Cardinal Campeggio to Adrian VI (22 March, 1522), the sad Allocution of Pope Adrian to the Cardinals in Consistory (1 September, 1522), and the contemporary Discourse of the Dominican Cardinal Cajetan de Vio before the same Cardinals, all within the same year and all alive with moral horror and virtuous indignation at the terrible legacy that had fallen to the pious, humble and learned man who had come from Louvain to Rome, hoping against hope that he might raise some kind of a dam against the flood of corruption, immorality and secularism through which he must wade to reach the Chair of Peter. Reading them, even at this distance, one's ears tingle; it seems as if the Old Testament had opened its portals and fierce prophetic voices issued thence announcing the wrath of God in the best Latin of the schools. However, more was coming.

III

From Carafa, Bishop of Chieti, later the stern and implacable Paul IV, a harrowing account of the spiritual desolation of Italy was sent in to Clement VII (4 October, 1532). This Italian document seems yet hot with a holy wrath at the many ecclesiastical abuses originating at Rome, the sale of ordination privileges and dispensations, the vagabondage and immorality of friars, their licentious conduct and speech, a universal scandal of the laity. "So common [he says] is the discredit of religion that the title of priest, most venerated in my youth, is now a shame and a reproach." It would seem that herewith a climax had been reached, but the charges of the Bishop of Chieti are heightened, if possible, in the Memorial attributed by Dr. Schweitzer to Aleander, Archbishop of Brindisi, later Cardinal, and submitted by him early in 1537 to Paul III. No one knew better than Aleander the entire ecclesiastical and religious situation. Leo X had sent him as papal legate to the Diet of Worms in 1521, whence he brought to Rome the famous "Gravamina teutonicae nationis" in their latest number (32) and style, for there had been since the Council of Constance an almost stereotyped chapter of German grievances against Curial Rome. It is, in fact, the first document in this volume and is printed from a contemporary copy in the Vatican Archives. Aleander was the finest specimen of Italian culture, the most finished "Weltmann" of Europe. He had faith and zeal, and had reformed himself on entering the priesthood. He was also a man of good sense and moderation. This document, a gem of Renaissance Latin, as became an ex-professor of the University of Paris, fills eleven folio pages. Given the wide experience and the official dignity of the writer, it may easily rank as the most exhaustive and authoritative of the personal ecclesiastical denunciations of pre-Tridentine abuses—religious, ecclesiastical and curial.

More grave, however, and easily the most painful of the fifty pre-Tridentine documents here presented, is the famous "Report of the Committee of Nine Cardinals" appointed by Paul III, and officially read by them to him on 9 March, 1537. It is here printed (pp. 134-145) from a sixteenth-century copy in the Vallicelliana Library at Rome, and is known in Church History as the "Consilium de emendanda Ecclesia".

Though Paul III had originally enforced the greatest secrecy in respect of this report, he gradually relented in the matter of publicity and it was first printed at Rome the following year (1538). Almost simultaneously it was printed at Cesena, Cologne, Antwerp, Leipzig and Strassburg. The Strassburg edition was issued by Johannes Sturm, a follower of Luther, with an introductory "Epistola". Luther himself immediately made a German version of the document (Wittenberg, 1538) and added a very bitter commentary ("adjectis verbis accerbissimis"). Another German version appeared that year. Other editions of the Latin original followed (Antwerp, Basle) and it was soon the common property of Europe. An English version appeared at London, also in 1538, with Sturm's very hostile " Epistola ". Cardinal Sadolet replied at once to Sturm " cum magna prudentia et caritate," while Johannes Cochlaeus replied immediately to Luther and Sturm, but apparently with less satisfaction to Cardinal Carafa. For some time the " Consilium " remained a " no man's land " of attack and defence. Cardinal Sadolet himself, distinguished humanist, theologian and exemplary bishop had opened the sessions of the Committee with an " Oratio " herein printed, the first phrases of which were prophetic of the Last Judgment, and in which he reminded his eminent hearers of the awful Sack of Rome ten years previous, and of several later signs of the divine wrath against the papal city. While the " Consilium " bore tangible traces of the thought and style of Cardinals Contarini and Sadolet, it is generally believed to have been the work of Cardinal Carafa. It appeared in some of the earliest conciliar collections (Crabbe, 1551; Salamanca, 1555) but was not printed in Raynald, nor in the conciliar collections of Labbe and of Harduin. It is not true, says Dr. Schweitzer, that the original text was placed on the Index by Paul IV (1559); the work thus forbidden was the edition published that year by the apostate Pietro Paolo Vergerio at Tuebingen, attributing sole authorship to Cardinal Carafa, by this time Paul IV. But the aforesaid " defence " of Cochlaeus was also placed on the Index. A last echo of this fateful document is heard in the eighteenth century effort of the Lutheran scholar Schelhorn to prove that Paul IV, as Tacitus said of Pompey, was at once " auctor et eversor " of his own laws. Cardinal Quirini defended the Carafa pope, particularly in his edition of the Letters of Cardinal Pole (Brescia, 1757).

It is true that Paul III was unable to realize at once all the salutary reforms indicated to him by the " Consilium ", but it is only fair to remember that the next years saw the bishops of the Council of Trent in formal session, however troubled and uncertain, a situation that called for much prudence on the papal side in the matter of " caput et membra " reforms. One may also recall the fair judgment of Monsignor Loughlin in the *Catholic Encyclopedia* (s. v), that in the reign of Paul III there was a complete renewal of Catholic faith and piety, and that he favored greatly the aims and works of the new religious communities, Capuchins, Theatines, Ursulines, and Jesuits, all of which were thoroughly considered and cordially approved in these years. It must also be remembered that the seeds of the wonderful Counter-Reformation were planted in these painful and humiliating decades, during which the holy men and women who were to close "the mouth of the pit" were already emerging from the shadows of youth and inexperience—Saint Ignatius Loyola, Saint Theresa, Saint Peter Canisius, Matteo Bassi, Saint Angela Merici, Antonio Zaccaria, and all those genuine reformers who began the far-reaching propaganda of a genuine Christian life "in hac carne et his ossibus".

IV

The latter half of this stately volume is taken up with the memoirs of distinguished theologians submitted to the Council of Trent at its opening or during its General Congregations or sessions. Thus, Cardinal Campeggio favored inviting the Protestant leaders to appear at the Council. The right of the Emperor-elect, King Ferdinand, to be present and in that case to precede all kings and potentates was acknowledged. Several lengthy memoirs on the Holy Scriptures were submitted by the Augustinian General Seripando, by Cardinal Madruzzi, Bishop of Trent, by the Jesuit Claude Jay, and by others. Similar exhaustive studies were presented on original sin, justification and the certainty of grace by Cardinal Pole, Cardinal Contarini, Cardinal Sadolet, the Jesuit Salmeron, and by Carmelite, Franciscan, Dominican and Servite theologians. The duty of orthodox preaching and the duty of residence for bishops and priests in their respective dioceses and parishes called for lively pronouncements from several bishops of France and Italy, notably from the Bishops of Spain. A papal Bull on Preaching was outlined at the Council, and its fine "punti" are here printed for the first time from a Barberini codex in the Vatican Library. A valuable note of the editor quotes for the reader the titles of the latest works on the history of preaching in Italy, Germany, England and Belgium.

Similar literary notes are judiciously inserted occasionally, and bring the remote Tridentine matter into close and helpful contact with our present discipline. One finds here the original draft (*minuta*) of the Council's decree on original sin, corrected by the hand of Cardinal Cervini, later the short-lived Marcellus II. It is followed by a lengthy study of the nature of original sin (pp. 569-573) at the end of which the anonymous author, who writes in defence of Saint Anselm's teaching, says quaintly enough: "Quod certe magis credo quam intelligam. Ignoscat tamen benevolentia Revae Dominationis Vestrae mihi aequo prolixiori et tenebrosiori in re tam obscura, quam timeo etiam ruditate verborum et ingenii ignavia reddidisse obscuriorem, alioqui ex effectibus—proh dolor!—nimis claram." An Appendix of seventy pages presents the insulting and abusive and long reply of Henry VIII to the Invitation of Paul III to the Council then (1537) projected for Mantua. Within the same year the Flemish theologian and scientist, Albert Pighius (Pigghe) replied to the "furiosissimus libellus" of the "illustrissimus et potentissimus et serenissimus et inclytus Rex Angliae". Both documents are masterpieces of Renaissance ribaldry, but the King of England falls far behind the Flemish mathematician and astronomer on the score of scurrility and pot-house politeness.

V

There are in these memorials and admonitions many delightful paragraphs that one would like to see gathered in some anthology of the religious life at its best in those hard years when the "navicula sanctae Ecclesiae" seemed unable to weather the storms that assailed and harassed it beyond our modern vision. There is e. g. Cardinal Aleander's praise (pp. 354-355) of the old-time German Catholic life, his delightful description in the same place of the popular German church music, his severe comparison of the noble Christian popes of an older day and the more recent successors of Peter. One reads with joy (p. 717) Cardinal Sadolet's cordial praise of the great reforming prelates Matteo Ghiberti, Bishop of Verona, Bishop Cortese of Modena, Bishop Carafa of Chieti, Cardinal Pole, Cardinal Contarini, and others. In view of the action of Pius X regarding the Communion of Children, no document is more interesting than the plea of John Cochlaeus (1537), here printed for the first time (pp. 184-208) from the Vatican Archives, for the restoration of Infant Communion, with its tender affection for these "sanctissima Dei templa" and its innocent confidence in the possibility of a return to the days of Tertullian and Saint Cyprian. The reply of Pighius to Henry VIII contains a drastic description of the King's oppression of his Catholic subjects, and the recent execution (6 July, 1535) of Sir Thomas More and Bishop Fisher, acts of cruelty and injustice that shocked at once and profoundly the conscience of Christian Europe.

The burning reproaches of Pighius (p. 778), written almost on the morrow of the death of the two glorious English Martyrs, ring out like the testimony of an eye-witness, and deserve the honor of reproduction. He says to the King:

> Hinc ut in proditores hostesque regis, ac Majestatis reos, in viros multos sanctissimos doctissimosque crudelissime saevitum est, et in primis in Joannem Fischerium Roffensem Episcopum et S. R. E. Cardinalem, virum vitae integritate et sanctimonia singularique et vere Christiana eruditione, ad haec pontificali dignitate aevoque et canitie venerandum suspiciendumque omnibus; ad haec in Thomam quoque Morum, tui quondam regni Cancellarium supremumque judicem, eruditione, integritate, pietate praeclarisque in te regnumque tuum meritis, omnibus commendatissimum et charissimum: duo regni tui illius quondam orthodoxi ac florentis decora et veluti lumina splendidissima, quibus sub te tali rege digna non erat Anglia. Praeterea et in alios viros religiosos et sanctos quam plurimos tam exquisitis suppliciorum generibus tam crudeliter animadversum est, ut nullus Nero, nullus Domitianus, nullus denique Christiani nominis persecutor alius legatur fecisse crudelius.

Quite interesting also is the severe condemnation (p. 778) of King Henry by Pighius for his unjust and vindictive persecution of Cardinal Pole, then and always a model of every Christian virtue:

> Rmum in Christo Patrem D. Reginaldum Polum S. R. E. Cardinalem, tibi, ut aiunt, sanguine junctum tuique

> regni decus incomparabile, in quo certant Christiana modestia, eruditio, pietas, qui generis claritudinem multo clarioribus illustravit virtutibus, propterea quod pacata Christianoque animo a Pastore Rectoreque Ovilis Christi ad te Legatum venire intellexeras, quo te tui admoneret revocaretque ad Christianam sanamque mentem pristinam, non solum non recepisti, sed veluti publico hosti proditorique regni tui apud exteras quoque nationes aqua et igni interdici, quantum in te fuit, procurasti, minatus etiam bellum, si reciperetur.

Speaking before Paul III on the above mentioned occasion, Cardinal Sadolet uttered (p. 117) a similar eulogium on Pole as one of the nine Cardinals chosen by the Pope to report to him on the matter of ecclesiastical reforms. Coming to the Englishman he said:

> Qualis Reginaldus Polus, Brittanico genere e regia familia ortus. Quo de homine plura dicenda essent, non quod ignorata sit in hac Urbe hujus viri virtus, nobilitas, religio, doctrina, sed quod ista in eo tam eximia tamque praeclara sunt, ut nunquam satis digne videantur posse laudari."

It was against the dark and forbidding background described above, complicated by the wars of France and Spain, by the growing economic superiority of the latter into whose lap the New World now poured in profusion its gold and silver, by the ambitions of two youthful monarchs, by the new religious alignment of Northern Europe, and by the growing menace of the Turk on land and sea, that the Council of Trent was held. One wonders, and rightly, that amid so many adverse conditions and circumstances there should have been saved for posterity so large a mass of documentary material of primary importance, not all of which, as the second volume of the "Tractatus" will probably show, has yet been traced to its depositories and edited.

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SAINT ANTHONY AS A MASTER PREACHER.

HISTORY has not dealt kindly with Saint Anthony. Even his name is somewhat of a misnomer, seeing that he is known not by the place of his birth but by that of his last residence. Of course, he is the object of universal devotion within the Church as a great Saint and Wonder-worker, but his human personality has remained submerged. Indeed, from a strictly documentary and scientific standpoint, it would be difficult to reconstruct this personality: knowledge of his life that survives fair historical criticism gives us only a scanty outline and a few highlights. The early Franciscan chroniclers were concerned mainly with the figures of their patriarch and of the friars in his immediate entourage. Brother Anthony is given honorable mention, but, as he had little personal connexion with Brother Francis, not much notice is taken of him. I surmise that possibly the simple-souled Franciscans of the first generation (Francis died in 1225; Anthony in 1231) looked a little bit askance at this friar who was very pious, very humble and poverty-loving, but was at the same time learned and an eloquent orator according to the old school.

By the "old school" I mean the established, conventional style of preaching (even though upon the lips of Saint Anthony it became a marvelous instrument of God's word), in comparison with the fresh vein of the Franciscan popular eloquence. This was spontaneous and spoke in terms familiar to the common people; its images were taken from actual experience and not from any recondite science. Anthony's sermons are rich with Nature's lore, but it is not the Franciscan lore born of loving observation. It is drawn rather from books and, while the examples from alleged natural facts serve the preacher aptly, they are quite fantastic. Thus, to quote one out of hundreds of instances, Anthony tells how the crows, if they notice that one of their young is sprouting a white feather, stop feeding him and throw him out of the nest. This is interpreted morally to mean that the Devil, if he sees that any of his black children, men living in mortal sin, receive through the grace of God the whiteness of sacramental forgiveness, he abandons them.

We are assured by most historians that Anthony preached in the Italian vernacular of northern Italy and when in Provence, in the vulgar Lanque d'oc. This is the accepted belief, though the point might be contested. The Latin of Anthony's sermons, as we have them, must have been a language widely understood throughout Christendom in the early thirteenth century. Even if Anthony adopted the Franciscan medium of preaching, he did not adopt the Franciscan technique. Yet he was a most powerful preacher, possibly the most influential of his time. Men, women and children gathered in enormous crowds, charmed by his words. The largest churches were not big enough to hold all the people eager to listen to him. The public squares of the cities were often the theatre of his preaching. It is reported in a contemporary document that at one time thirty thousand people gathered in a valley to hear him. While possibly exaggerated, this estimate indicates what immense audiences the Saint drew to him. How much of the public interest was due to his fame as a Saint, to the power of his voice which seems to have been exceptional, and to the appeal of his oratory, it would be hard to determine.

Unfortunately, we have not the original sermons as actually preached by Anthony. There was not found among his admirers any able stenographer, as the one, for instance, who took down the sermons of Giordano da Rivalta, the Dominican preacher, toward the end of the same century, or as the one who has preserved for us the very words of Bernardino da Siena. Three collections of Anthony's sermons are recognized as authentic by critics: " On the Sundays and Feast Days of the year "—" On the Common of the Saints "—" Expositions of the Psalms ". They were written out by the Saint himself, but not as a record of the actual sermons as delivered by him. They were rather synopses, traces of sermons which he intended as a guide for future orators. We may reasonably assume that even in this form we find much of the original spoken material; more than enough, indeed, to give us an idea of what must have been the overwhelming power of the living voice of the Saint, and sufficient, amid pardonable shortcomings, for our edification and instruction.

Anthony urges very frequently the necessity of preaching as a vital factor in the promotion of Christian life. This necessity is obvious in any age, but in his times the neglect and inefficiency of preaching had called for official pronouncements of Popes and Councils. It was this field which Saint Dominic chose primarily for his followers, and the Franciscans contributed no less to a revival and reform of preaching, even though the improvement failed to be permanent. To-day we may be inclined to belittle the importance of preaching, yet it is now as ever one of the specific functions of the priesthood and not something thrown in with church services.

It is preaching, asserts our Saint, that spreads the knowledge of Christ and enlarges the flock of the Church. In the Sermon for the Third Sunday of Lent, commenting on the text of Genesis which relates to Jacob and Joseph, " His bow rested upon the strong ", Anthony says: " Joseph is interpreted 'increase' and signifies the preacher who by his ministry every day gains new children to the Church. His bow is the spoken word, and as the bow consists of two things, the arc and the string, so must our preaching be done with the arc of the Old Testament and the string of the New. This bow, however, must rest 'upon the strong', not on the weak person of the preacher, but on Christ Himself."

The preacher must labor not only to gain conversions but also to promote the spiritual welfare of those already within the fold. In the Sermon for the Fourth Sunday after Easter, Anthony thus comments on the passage from Proverbs: " The husbandman patiently waiteth for the precious fruits of the earth ": " The husbandman is the preacher who in the sweat of his brow cultivates with the hoe of the word the field which is the soul of the faithful. A field must be sowed for grain, or set out to trees, or prepared for pasture or embellished with flowers. We must always cultivate our soul lest it befall there what Solemn says in the Proverb: 'I passed by the field of the slothful man and behold it was all filled with nettles, and thorns had covered the face thereof.' "

Again, the preacher is the defence of the faithful against the errors and evils of the world. In the Sermon for the First Sunday after Pentecost, the whole story of David's encounter with Goliath is interpreted as foreshadowing the preacher's battle for Israel, that is, the Church. With an ingenuity that perhaps may strain our modern sense of the symbolical, but which is quite interesting and effective, the Saint bends every detail of the story to indicate the character of the preacher's struggle and the qualifications that will bring him victory. The shepherd's staff is the cross of Christ; the five stones selected by David are the books of Moses and the sling is the preacher's knowledge. It is quite to be expected that Anthony should insist that not from any worldly wisdom must a preacher draw his weapons, but rather from Holy Scripture; and that he must rely less on his own ability than on supernatural help. In the Sermon for the Fifth Sunday after Pentecost he thus explains the Gospel text, "At thy word I will let down the net": "Unless the preacher use his tools at the word of grace from above—that is from an interior inspiration—in vain will he throw the cast of his voice, because the faith of the people comes not from the cleverness of well-arranged words, but from the effect of God's call. O vain presumption, O fruitful humility! Those fishermen who had taken nothing before, enclose now, at the word of Christ, a great multitude. . . In Thy name, then, I shall let down the net; whenever I did it in my name, whenever I preached not Thy things but my things, I have taken nothing. Or, if I have taken something, it was not a fish but a noisy frog that would praise me: and this praise was indeed nothing. . . . In the name of Christ he preaches who lives according to His desires."

In the last sentence is the key-note of the Saint's lessons to preachers. Their lives must be not only irreproachable, but also an example and an inspiration. "Whoever is filled with the Holy Ghost," he exclaims on Pentecost day, "shall speak with 'divers tongues': these divers tongues are the divers testimonies that we must give to Christ—humility, poverty, patience and obedience. We speak in these tongues when we exhibit in ourselves these virtues. Let our words cease, I pray, and let our works speak. Alas, we are filled with words but empty of works. . ."

Looking at his contemporaries, the Saint could see very little sanctity in those who are appointed ministers of the word of God. With desolation in his heart and with bitterness on his lips, he frequently inveighs against unworthy prelates and preachers. In general, it would be hard to reconstruct from his sermons the state of society in his days, for he is rather detached from his social background; but if we take literally, even at considerable discount, his burning invectives when he touches on the internal conditions of the Church, we find a most depressing situation. Probably the Saint's zeal prompted him to exaggerate the evils of his day, but the reality must have been sad enough. What Dante wrote about prelates and preachers and monks three quarters of a century later is better known and he has been charged with extravagance. The poet nevertheless is milk and water where the Saint is vinegar and gall. There are strange connexions between Dante and Anthony on such subjects (and on other points, too). It is quite possible that the poet knew the works of the Saint, yet Dante never voiced such passionate invectives as those which thundered from the lips of Anthony. In the Sermon of the Fourth Sunday after Pentecost "contra caecos Praelatos" the Saint quotes from Isaias, "All ye beasts of the field come to devour . . . the watchmen are all blind," and interprets him in this manner: "The beasts of the field are the demons, the beasts of the forest the passions of the flesh coming to devour the Church and the souls of the faithful. And why does this happen? Because the watchmen of the Church are all blind, deprived of the light of life and knowledge. Silent dogs they are, having in their mouth the devil's sop and thus are unable to bark against the wolf. They see but phantoms, as they preach for money, careless of the good of souls. Most shameless dogs they are, and their brazen face knows not how to blush. They are never satiated, but repeat always; 'Bring more, bring more;' and still they never get enough. . ."

Quotations from similar outbursts "contra Praelatos," "contra Praedicatores," "contra falsos religiosos" could be multiplied. One cannot help but wonder at Anthony's courage in thus defying powerful men. But it was characteristic of that spacious thirteenth century where there was room for horrid degradation and sublime virtues, for mud-hovels and marble cathedrals, that violent criticism of authority could exist side by side with the deepest respect for it. Dante, a devout

Catholic and a staunch believer in the spiritual power of the Papacy, who fiercely resented offence to the Vicar of Christ, could still place popes in hell. Anthony was always submissive to legitimate ecclesiastical authority and humble before his superiors, as his sanctity would lead us to infer. He often expresses such an attitude. In the Sermon for Quinquagesima Sunday he explains the text, "They spit in His face," thus: "The face of Jesus Christ means the prelates of the Church through whom we come to know God, as by a face we know a person. Into their face are spitting the 'perfidious Jews', that is, the perverse subjects when they offend those same prelates by calumnies or insults which the Lord has forbidden saying, 'A prince of thy people thou shalt not revile." Elsewhere, Anthony interprets Eccli. 4:32, "Resist not against the face of the mighty and do not strive against the stream of the river" as a command not to resist the will of a prelate, but to bow one's head before him. He says again: "The good prelates of the Church and the true religious are like stars that shine through the darkness and lead to the harbor of eternal life, those who sailing the sea of this world. . ."

While the Saint is so outspoken regarding evils within the Church, he is strangely silent about the social wrongs of his day, widespread and deep as they were. One striking exception will be noted later on. His silence is all the more surprising, as in actual life he proved himself a spirited champion of the oppressed and protector of the poor. While the story of his defiance of Ezzelino, tyrant of Padua and one of the bloodiest among the little seigneurs of the age and as such deserving his place in the Dantean hell, may not withstand modern criticism, yet it is a symbol of Anthony's attitude in behalf of the downtrodden. Most remarkable is the fact that a man acclaimed in his life as the "Hammer of the Heretics" very seldom and rather cursorily refers to heretics in his sermons. He does not attribute to them any great importance. In one instance he speaks of them contemptuously: "They know nothing, like the yokels, cobblers, tanners that they are, except to bark against the Church and her ministers." Yet heretics such as Albigensians and Waldensians were numerous in northern Italy, and for two years the Saint had lived and preached in Provence, where heresy was rampant. Although he must have been active against those erring children of the Church, too much importance should not be given to his being called a Hammer of Heretics. That title was given to several of Anthony's contemporaries as well as to him. The Saint considered as fundamental the spiritual uplift of the people in general, the penetration of Christian principles into private life, personal sanctification. In a society of true Christians, tyranny and heresy would disappear of themselves.

While, then, the Saint was concerned above all with moral reform, there was one class of evildoers who caused unending social misery, against whom he directed the arrows of his eloquence. Passionate denunciations poured from his lips upon usurers, whom he regarded as the greatest enemies of social justice. They may be considered the counterpart of what is vaguely known in our contemporary world as " Big Finance " or even as " Wall Street ". But in the Saint's time they were plainly known as the money-lenders or usurers. Anthony had not in mind only Jewish but also Christian money-lenders, of whom there were plenty. How wholeheartedly does the utterly poor Franciscan denounce the power of money and the wonders of simple or compound interest! It would appear from his words that not only private individuals but even Church institutions had fallen into the money-lenders' clutches and the ruin was widespread. " Proh dolor! " he exclaims (on the First Sunday of Lent), " the clamor of these fellows has filled the whole world." In the Sermon for Sexagesima Sunday, commenting on the text, " And some seed fell among thorns," he quotes from Joel (i:6 ff) : " A nation is come upon my land, strong and without number: his teeth are like the teeth of a lion . . . He hath laid my vineyard bare, and hath peeled off the bark of my fig-tree. . ." The nation consists of " usurers whose hands are upon all the world . . . they do not revere God nor fear any man. They have teeth like the lion and snatch away, crush and devour the goods of the poor, the widows and the orphans. ' My vineyard is laid bare,' that is, the Church of God whose possessions they grab through usury. ' The bark of my fig-tree is peeled,' for these miscreants strip even religious congregations of their property. By their usury they deprive them of the alms collected from the faithful, so that the monks and the canons are suffering thirst and hunger. And yet those rapacious hands dare to give alms which drip with the blood of the poor. . . There are three kinds of them . . . and the most perfidious, desperate and wanton are those usurers who receive and undertake usury quite openly and almost in the marketplace . . . deserving indeed to become the prey of the devil and destined to be cut off by the axe of eternal damnation, unless they give back their ill-gotten gains and do meet penance."

The Saint's indignation hardly softens as he passes from the money-lenders to the money-hoarders or to the selfish rich. He refuses to believe that one may become rich unless cupidity is in his heart, or remain rich without shunning the noblest Christian virtue. In one place he refers to the never-sated avidity of this world as the root of all evil. In other places Anthony expresses the more common theological opinion that pride is truly the basic sin; but, as we may see also in the moral system adopted by Dante, in the scale of pure morals pride may be considered the fundamental vice which leads to cupidity and greed, and is the primary cause of corruption. Carried away by his fiery zeal, the Saint seems to regard as practically illusory any distinction between possession of riches and attachment to them. The " Vae divitibus " of the Gospel acquires for him a terrible force. In the Sermon for the Eighth Sunday after Pentecost he quotes the words of Micheas (III Kings, 32:23), "The Lord hath given a lying spirit in the mouth of all prophets that are here," and applies that barbed phrase to the priests of his age who show themselves too indulgent in advising men of the world and in telling them that " it is no sin to be rich, to seek places of dignity: even in such a state of life you may be saved." And he adds: " Would that Micheas, prophet of the Lord, could arise to confute these pithons and ventriloquists spouting lies, and to shut their mouths speaking iniquities, with the authority of Christ who says: Woe to you that are rich."

How far this Franciscan recklessness could be or should be imitated to-day is a question I shall not try to answer. It is true that wealth has lost much of its terror for modern men, even for good Christian men. Nevertheless, inordinate quest and use of great wealth remains certainly as deep a cause of moral corruption and of social injustice as it ever was. Saint Anthony himself, apart from such occasional excursions into this field, devotes most of his preaching to strictly doctrinal or moral subjects. In fact, the moral sermons, which predominate, include abundant, if brief, references to dogmatic matters. One sermon only is given wholly to a doctrinal subject, the Holy Trinity (on Trinity Sunday), and it is a most eloquent and exact treatment. Anthony takes for granted the acceptance of the Church's doctrine; he does not feel the need of explaining, much less of being controversial or apologetic. He sought to be not a "Malleus hereticorum," but rather "a Malleus peccatorum," directing his attacks against the ancient and ever-recurring evils that threaten the human soul: the world, the flesh, and the devil.

The burden of the Saint's preaching is, "Repent and confess your sins". The Sacrament of Penance is the one on which he dwells at greatest length. Again and again he explains it in all details and in all effects. With extraordinary ingenuity he brings Scriptural texts to bear on the subject of sacramental penance. This is allowed by the medieval system of interpreting Holy Scripture—and indeed any scripture—in a fourfold sense: literal, allegorical, moral, and anagogic. The moral sense has to do with the life of the soul and it is upon this sense that the Saint insists, applying it with special emphasis to the necessity of contrition and confession. For the First Sunday of Lent, Anthony takes the text, "Jesus is led into the desert by the Spirit", and interprets it to signify the penitent soul led by the spirit of contrition into the desert of confession. "A desert is a lonely, inaccessible land: confession is similar to it because it is private, secret, removed from the knowledge of every man, placed under an inviolable seal and hidden from all human sight." The sermon proceeds to an explanation of the whole doctrine of confession, including examination of conscience, sorrow for one's sins, the necessity of revealing to the priest both the number and the kind of sins, and penitential satisfaction. In the Sermon on Pentecost the "parted tongues as if of fire" are interpreted to suggest confession, the manifestation of the circumstances of sin and the ardor of love in confession and subsequent satisfaction.

For the Third Sunday of Lent the text from Jeremias 2:23 is introduced: " Leva oculos tuos in directum," where " in directum " is understood by the Saint to be " straight ahead ". " Alas, how few there are to-day who lift their eyes straight ahead; almost all look sidewise, as if their eyes were crooked. Doubtless, he only looks straight who recognizes his crimes as he has committed them and confesses them straightforwardly just as he sees them. Lift then thy eyes straight ahead, not to one side; have no shame and no fear, for fear and shame are wont to distort the aim of our eyes. They say there is a certain bird whose eyes have such power that if it looks quite straight into the face of a sick person, the illness will leave that man; but if the bird looks away from the face of the sick man, or looks at him sidewise, it is a sign of death. Thus if a sinner shall lift his eyes straight ahead and see and recognize his sins, I assure you he shall have life and shall not die; but if he looks sidewise, that is if he confesses his sins trying to disemble or to palliate his guilt, it is a sign of eternal damnation."

For the Third Sunday after Pentecost, the passage from Leviticus 26:3-5, " I will give you rain in due seasons and the ground shall bring forth its increase," is interpreted as follows: " When to the repenting sinner God gives His rain—the abundance of grace in confession—then he shall bring forth his increase. This increase consists of the good works brought forth by the rain of confession." No less interesting, in the same sermon, is the application of the passage from II Kings 14:4-7, " The woman of Thecua came in to the King ". " The woman is the penitent soul coming to Christ, the King. Thecua is translated ' trumpet ', and so the woman of Thecua is the penitent soul sounding sweetly the trumpet of confession in the ear of her Creator." For the Fourth Sunday after Pentecost we find the text from Luke 6:38, " Good measure and pressed down and shaken together and running over shall they give into your bosom," understood in three ways: as the measure of faith, of repentance, of glory. In regard to repentance, the measure " is good when we have contrition in which the goodness of God becomes known; it is pressed down in confession which must be made in full and complete manner; it is shaken together, in the satisfaction of performed penance;

it is running over, in the remission of the entire guilt and in the consequent purity of mind." More far-fetched, perhaps, the quotation from III Kings, 10:22, "King Solomon's navy went by sea to Tharsis" (Fifth Sunday after Pentecost), which is interpreted: "This is the mind of the penitent going by sea—that is, by the bitterness of contrition—to Tharsis—which means 'exploration'—to explore what it has committed or omitted: the sins and the circumstances thereof."

Another unexpected application of Scripture we find in the sermon for the Third Sunday after Pentecost, regarding the text from Luke, "The publicans and sinners drew near to Jesus to hear Him, and the Pharisees and the Scribes murmured, saying: this man receiveth sinners and eateth with them." This is "concorded"— as Anthony is wont to say—with the text from I Kings, 22, "All that were in distress and oppressed with debt and under affliction of mind gathered themselves unto David." Incidentally it is quite remarkable in how many ways the Saint finds the events in the life of Christ figures in those of David's life. The expression, "they drew near," means the heart's contrition, since only by repenting for our sins can we reach close to Jesus. "To hear Him" signifies the achievement of a full confession and penance, since only those truly hear Jesus who endeavor to satisfy for their faults and speak the words of confession in the ears of the priest. "He receiveth them" indicates the reconciliation of divine mercy with the sinners who receive the grace of a renewed friendship with God. "He eateth with them" designates the feast of eternal glory of which the repentant sinners have become worthy. All such clauses are made to agree with a meaning drawn from the quotation out of Kings. There is a sequel to this which I cannot refrain from quoting, as it displays in a striking way the emotional qualities of the Saint's preaching, showing at the same time what may be considered the defects of his style of eloquence. With another quotation from II Kings, the comparison between Christ and David is rendered more emphatic: "All the tribes came to David and said: Behold, we are thy bone and thy flesh." The Saint comments as follows: "Thus, repenting sinners must say to Christ: have patience with us and dismiss our sins, because we are Thy bone and Thy flesh. Thou becamest a man for the sake of us men, and from what thou didst suffer thou hast learnt to show mercy. We cannot say to any Angel: Behold, we are thy bone and thy flesh; but to thee God, to thee the Son of God who didst not assume the angelic seed but the seed of Abraham, truly we may say: Behold, we are thy bone and thy flesh. Have mercy then on thy bone and thy flesh. Could anyone hate his very flesh? Our brother thou art, and bound to have pity on the miseries of thy brethren. Thou and we claim the same father: thou on account of thy nature, we by reason of grace. Thou then, who art powerful in thy Father's house, do not deprive us of that holy inheritance, since we are thy bone and thy flesh. The children of Israel brought the bones of Joseph from Egypt into the promised land, and Thou, from the darkness of this Egypt, our life, bring us into the land of eternal bliss, since we are thy bone and thy flesh. Well then it is said, 'Publicans and sinners drew near to Jesus.' Penitent sinners must do as the bees, of whom we are told that when their king flies out of the hive, all fly with him and surround him with a dense mass: he being in the center and the bees all around. And if the king is unable to fly any longer, the swarming bees will support him in their flight; and if the king dies, they too die with him. Jesus Christ is our king whom we must follow as good bees would do with theirs, and around Him we must fly and place Him—that is, our faith in Him—right in the middle of our heart, surrounding that faith with serried ranks of virtues. And should that faith, in any of its followers, be brought down to sin, by preaching and by prayer we must lift it up: and finally with Him dead and crucified we must die, crucifying our members with all their vices and ill desires."

The defects of the Saint's oratory from an artistic standpoint are quite apparent. He overloads his speech with texts and to them he all too often gives a strained interpretation. Had I space for other quotations, it could easily be shown that he also indulges in excessive divisions and subdivisions of his main subject, that his etymology is most of the time fantastic and his natural history quite preposterous. For all this, Anthony himself offers an excuse in the Preface to the Sermons: "The witless taste of readers and listeners of our time has come to this that, unless they peruse or hear polished words, elegant and somewhat novel-sounding phrases, they disdain reading and shun listening." The public has its peculiar taste in every age and some concessions to it are inevitable. But the faults in Anthony's oratory are more than overshadowed by the flow of his authentic eloquence, ringing with sincerity and power; there is never a let-down, never an idling sentence to give a chance to the speaker, as it were, to recharge his battery. Most important, I believe, is his conception of the dignity of a sacred orator as of one who speaks with the authority of God and of the Church behind him: not interested in delivering a pleasing sermon, but concerned with a message that should move the listener's soul to a realization of the eternal things. From the technical point of view, there is at least one thing that we may learn from Saint Anthony, that is, the use of Holy Scripture as a source of original and vivid oratorical "movements". He quotes a great deal from the Fathers, particularly St. Augustine and St. Bernard, and on occasions he does not disdain to introduce a passage from Horace or other classical authors. But from Holy Scripture he draws copiously. The application of Scriptural texts need not be always and necessarily dependent on a true hermeneutical sense; even as a rhetorical device it gives to a sermon a solemn and sacred tone. And while it must be granted that some of the Saint's "concordances" are far-feched and hardly suit modern taste, yet he shows clearly what striking effects may be achieved by the use of Scriptural quotations. In our striving to be up-to-date, and saturated as we are with contemporary literature, we present-day preachers are inclined to neglect that immense reservoir of beauty and wisdom offered to us by the literature of the Fathers and, above all, by Holy Scripture.

ALBERT R. BANDINI.

Cotati, California.

Analecta

SACRA CONGREGATIO RITUUM.

Dioecesium Americae Septentrionalis.

Emi PP. DD. S.R.E. Cardinales, RR. PP. DD. Archiepiscopi et Episcopi Statuum Foederatorum Americae Septentrionalis, die 6 mensis Novembris Washingtonii in coetu coadunati, praeside Emo Cardinali Guilelmo O'Connell, Archiepiscopo Bostonien., a Sanctissimo Domino nostro Pio Papa XI humillime flagitarunt ut dignaretur:

I. extendere festum Sancti Petri Claver, Nigritarum Americae Apostoli, et Praedecessoris Vestri Leonis PP. XIII mandato, omnium inter Nigritas missionum Patroni, ad omnes horum Statuum Foederatorum Dioceses:

II. extendere festum beatorum Ugandae Martyrum ad omnes ecclesias, scholas, conventus, seminaria aliaque horum Statuum Foederatorum instituta ad spirituale et temporale Nigritarum emolumentum destinata.

Quas preces iidem Emi ac Rmi Antistites et Oratores, sequentibus rationibus communire satagerunt, nempe:

1. Nigritae, non iam in una parte regionis collecti, ita celeriter in omnes partes disperguntur, ut eorum cura spiritualis ad omnes RR. DD. Ordinarios mox sit referenda:

2. Operarii eorumque inter Nigritas labor, horum caelestium Patronorum auxilio indigent:

3. Optima spes est, fore ut ipsi Nigritae, exemplo talium Patronorum eorumque virtutibus heroicis inspirati, ad eorum, in via perfectionis christianae, vestigia consequenda impellantur:

4. Si Christifideles, et clerici et laici, horum caelitum Nigritarum festa singulis annis recurrentia observabunt, expectandum est, ut spiritualem in Christo fratrum indigentiam memoria revocent illique succurrere nitantur.

Sanctitas porro Sua haec vota et preces ab infrascripto Cardinali Sacrae Rituum Congregationi Praefecto relatas peramanter excipiens benigne in omnibus, utrumque festum S. Petri Claver et Beatorum Martyrum Ugandae concessit, in respectivis diebus propriis, sub ritu duplici minori, pro Sancto Petro Claver, et sub ritu pariter duplici pro BB. Martyribus Ugandae cum respectivis Officiis propriis et approbatis, addita quoque facultate solemnitatis externae in casu impedimenti ob occurrentem festum duplex I vel II classis vel Dominicam Minorem: servatis de cetero Rubricis. Contrariis non obstantibus quibuscumque.

Die 23 Januarii, 1930.

C. CARD. LAURENTI,
S. R. C. Praefectus.

[*We publish by request the foregoing Rescript, extending the feast of St. Peter Claver, Apostle of Negroes in America, to all the dioceses of the United States, and the feast of the Blessed Martyrs of Uganda to all churches, schools, convents, seminaries and other institutes devoted to the spiritual and temporal welfare of Negroes in America.*—EDITOR.]

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

MARYKNOLL MISSION LETTERS.

AMERICA REVISITED BY A MISSIONER.

The curious specimen was first seen by me on an ocean liner. Of nondescript physical appearance to begin with, it was his shabby turn-out and awkward outline in general that arrested the eye. He was arrayed in a moth-eaten suit of clerical black that must have been in style once; probably about the time of his ordination that a certain worn youthfulness would locate around the previous decade. This suit he had forgotten how to wear, much less to press or freshen to pass sartorial muster; it had obviously lain in his trunk for years.

His neck seemed to rebel at the yoke of a stiff collar. In truth, it did. For ten years it had been one of his chief consolations to discard this wretched instrument of barbaric torture, for this was China. The boat was leaving Hong Kong for America, and this strange individual listed among its cargo was undoubtedly a Chinese missioner. Ten years walking the rice paths in his comfortable Chinese robe had made him look, act, and become a farmer.

I first saw him in the long pier-glass just as you enter the main lobby of the boat. His unfamiliarity startled me, although I had reason to know him well. I had, in fact, paid his fare. I looked twice and recognized—myself.

A Curious Crew.

China hands returning to America are a curious crew. Everybody takes home something, if it is only an impaired lung, or a Ming vase. Missioners invariably take home half a dozen Chinese dictionaries, which they will never look at until they are back in China again. All take light hearts, and Oriental vocabularies.

They will bewilder waiters by asking for tiffin instead of lunch; they will enrage policemen by causing traffic jams. Watch that strange figure crossing a street. Has he never seen a car before? Not often, indeed, does he see one in his Chinese villages. After looking in a dozen directions, he starts at the wrong time. A disgusted officer rescues him from the ensuing snarl. "This jay is a long way from home", he reflects. He is right, by twelve thousand miles.

Many take home strange fancies. A case in point concerns one whose chief obsession was an inordinate appetite for cream. On his return to China, he gave earnest advice not to follow his example. He had gone on an orgy that resulted in his hating even the mere sound of the word for the rest of his life. Stay away from what you like, and keep the illusion. Good advice indeed, in almost any circumstances; but advice that was completely lost on a group of trippers jubilating over the fact that the month of their arrival had an *R* in it.

The First Impression.

Strangely enough, the very first impression received on passing from the primitive East to luxurious America is one of physical hardship. The missioner feels about like the little miss of six on her first visit to London. " How do you like the city? " " Not very much ", she replied in extreme boredom. " The windows are all dirty, and there aren't any bunnies." The China hand would say of America that there is coal dust all over everything, and there aren't any coolies.

New York appears to be the one and only spot in the entire country where there are ever enough redcaps to cope with the needs of travelers; and, besides, they do not lug a bag for a few copper cash, either. The sojourner suddenly finds himself trudging along with a heavy bag for the first time since he left America a decade ago.

Perhaps he will find a taxicab—if there are enough to go round—and if he cares to pay the monthly support of a Chinese family to ride a few blocks. Even if he is so fortunate—or prodigal, as one may choose to call it—the solution strikes him as a poor substitute for the ten-cent rickshaw. This is the second and most unpleasant shock of all, the prices.

In the dining car, going East, the missioner's Chinese cook's monthly salary purchases one meal. The traveler from the Orient thinks in Mexican money, of course, and his computations of outgo make him positively ill. He tips in most niggardly fashion, if at all; and tightens up in general, contrary to his ordinary habits.

Then he arrives somewhere, and is met by friends. This time somebody else's strong arm grasps the baggage; while he finds himself sinking into the plush of a car that whisks him around here, there, and everywhere, without the least effort or expense on his own part. The excellent meals swallowed in well-appointed hotels now cause him no pang, since some one else foots the terrible bills.

Rich America.

Then he understands again what he always knew. America is luxurious—for some people. For those whose income can stand the outgo. But that does not apply to the rank and file, including himself, and the wage earners who support his work.

On second thought, or maybe first, he is glad that this is so. Where life would be materially easy for everybody, it would probably be spiritually hard. A little prosperity is no doubt appreciated by all; but a great and a universal prosperity, that would lower our glorious poor to a level with our unfortunate rich, is surely not to be desired by anybody seriously interested in America. Ill fares the land where all gather moss.

Yet there is enough luxury in general circulation to surprise the man from the East. There is a plethora of talk about prosperity. Twentieth-century America is held to be something unique; it will go on to undreamed-of heights. Like wanton boys who swim on bladders, everybody intends to go with it. Chinese farmers feel out of place listening to mysterious chatter about steel at eighty-four, and diabetes at forty-eight.

The Noble Experiment.

When that song varies, it veers to Prohibition; a subject less mysterious, but scarcely more interesting. This novel piece of dragooning is at once perceived to have failed in its questionable purpose. It has failed by the most practical of tests.

"You're sports, aren't you? Sports, that's all you are. That's a good cigar you're smoking. Is this train going to Boston? My name's Smith. Tell the guard to put me off at Boston."

The train was a Peekskill local, and the two priests thus addressed were Chinese missioners just returned from ten years in the bushes. They felt a bit flattered to be addressed as "sports", since their home-coming had been attended by a great deal of comment from all their acquaintances on the seediness of their appearance. They were seated in the smoker, where one was relieving the strain of a radio broadcast by the inhalation of—not a good, but—a very indifferent cigar; while the other made up the arrears of his breviary.

Mr. Smith from Boston, on his part, was a personable young man, who had obviously been recently engaged in shattering the Prohibition law all to pieces. In the midst of annoying the clergy, he was suddenly seized with the notion that another innocent passenger across the aisle was the possessor of a fine singing voice; and presently centred his attention on persuading him to raise it in song. In this attempt he failed, although he even went so far as to stimulate his victim by an operatic effort on his own part.

At Tarrytown the conductor assisted Mr. Smith from the train, advising him to walk to Boston. His departure into the night was borne with equanimity by his late companions.

"Of course," said one missioner to the other, "drinking has always been something of an American habit. Yet it is curious that I have seen this spectacle just once during ten years in China, and I have seen it a hundred times during ten months in America. The one offender I saw in China was paying for it by receiving a public beating from his wife, in the middle of the main street of the town. The irate lady had the full sympathy of the bystanders, and the delinquent lost enough face to keep him sober for the rest of his life."

A Slogan.

Lonesome for China and lost in the mob is the missioner at first. He no longer has even the distinction of being stared at, and called "foreign devil".

He wanders into a lunch counter, and sits on a stool. Idiotic way to eat, he reflects; the poorest eat-house in China would give me a bench. Suddenly he brightens. The man sitting next to him has said magic words. As the waiter puts the third lump of sugar in his coffee, a hearty American voice stops him with the curious expression, "Can do." It's the Chinese way of saying enough.

"When did you return from the Far East?" The stranger looks surprised until he takes in the Roman collar. He has seen plenty of them in the Orient; he is no longer cassock-shy. He works for some oil or tobacco firm, and is enjoying his first furlough.

"It's great to be home, but I'll be glad to get back," he ends up, as he pays his check and saunters away. Typical of China hands. Glad to go, and glad to return, is their inevitable slogan.

Curiosity.

The pleasant encounter is only a little prelude to the shower of sympathetic interest that is going to dissipate the missioner's lonesomeness. Before long he will wish he could recover a little of the luxurious grouch he hugged to himself at first.

As he finds his feet among the throngs of his rediscovered countrymen, he begins to learn that what they lack in knowledge of the Orient they make up in curiosity. He is gradually reduced to the status of a question box. His tongue gets twisted, his mouth parched, and his brain numb at the unmerciful repetition of the same answers to the same questions, day after day.

He loses weight. Meal time is his classical lecture period, and he almost starves trying to slip in an occasional bite of food between questions. He is made to talk the Orient to the point of satiety, until from an eager desire to keep China's memory green his danger is now a temptation to hate the mere mention of the poor old place.

It is a good reaction, however; the first step in his re-approach to America.

Pleasant Features.

Soon many pleasant features of American life begin to obtrude themselves. On going to bed at night, the missioner catches himself automatically looking out of the window to estimate the chance of a pirate attack interrupting his slumbers; and then realizes with a pleasant shock that he is in America, where the chance is comparatively slight. It is an agreeable sensation to go to bed feeling that the probabilities of the situation favor your being alive in the morning.

The change of climate makes itself realized. The sun, from a hated personal enemy, resumes his former place in your thoughts as a cheery old customer, good to have around. Physical vigor comes in the cold, dry atmosphere; and with it the jaded appetite picks up, until facing food is no longer a penance.

The greatest wonder of all is the appearance of ideas in your head. Signs of life emanate from those torpid and benumbed old brains that the tropics had reduced to the blind and automatic mentality of dumb driven cattle. You actually find yourself thinking. This is a glorious experience, and alone worth the trip.

Waking up now, new interests attract. The radio is one of them. While you have not suffered from loneliness, ten years in Chinese villages have robbed you of the companionship of contemporary thought and action, and the radio reëstablishes the contact. Moving films are suited to the sleeping state your mind was in, rather than the normal activity it now happily discovers; they are shunned as would opium be.

Trees.

Undoubtedly one of the most engaging items is the tree. In China, the tree has largely gone the way of all fire-wood.

The gigantic groves of Douglas fir around Spokane make one long to hop off the train right there, and spend the entire time in those green mansions that have been missed so sorely. The spreading banyan of which Kwangtung is so rightly proud is an individual affair; and, while China's more remote peaks are still half clothed with the larch and pine, its mountains in general are mostly bare; stripped to keep the rice pots boiling. One almost never sees a forest.

Singing birds are a refound pleasure also, for, though tropical birds are abundant and clothed in riotous beauty, yet they lack, for some undiscoverable reason, the sweet voices of the thrush, blackbird, and other more modestly plumed choristers of the Western world.

The Real America.

There is, however, apart from these trivialities, one pleasure and privilege real and immeasurable reserved for the Catholic priest who visits America; it is the devotion in the churches. It is indeed a warming thing to see the Sunday crowds at the Holy Sacrifice of the Mass.

Then does the man who has spent his life among pagans realize that he is in a country where, in spite of all its bustle and distractions, God is much loved. The people, not the walls, make the city; the real America is a house not built with hands.

Even the churchless population, if walking the wrong path, is yet walking it not without a certain nobility and a promise of better things; for there is surely much to admire in our busy and bounding citizens who rush from one meaningless meeting to another, and yet find time to put out crumbs on the snow for birds, and to pat small boys on the head.

Other times, other manners. No Oriental will envy the trashy press, vulgar cinema, savage music, luxurious food, plush chairs, and soft beds of America. But he must indeed admire the people who can manage somehow to thrive on it, which is to say, in spite of it.

The Missioner's Patriotism.

This is about as close as a missioner can come to the virtue of patriotism. Having two countries possibly lessens the regard for each; at least it infallibly leads to having a third, beside which both pale.

A missioner comes naturally to think of heaven as a place, and he contemplates going to it some day, in the mercy of God, pretty much as he would look forward to a trip to Peiping or San Francisco; with due allowance naturally for the vastly different anticipations of what he will find in those localities.

The missioner is a man of anticipations to start with; looking forward is about all he does from the cradle to the grave;

his life is a series of steps. Leaving home for school, graduating, being ordained, departing for China; all were milestones, eagerly longed for.

On the missions, the life habit still asserts itself, yet there is nothing else to look forward to; this is the life adventure. Well, at least, there is another life; heaven becomes likewise a habit.

Where Life is Cheap.

This tendency is much fostered by the life of the missions, where the little body becomes weary of this great world from the physical wear and tear, while the slings and arrows of outrageous fortune weary equally the mind—already weighed down with the constant solicitude of the churches, and particularly of the church members.

Rest, peace, security, a surcease, a haven—all are nonexistent in mission lands, and it is not strange that there is an occasional longing for the place where they infallibly are.

As for death, it is to missioners only an usher; more or less polite, as the case may be. Life is cheap in these lands, and so many companions and friends are constantly making the long journey—here a Christian family suddenly wiped out by cholera, there a priest slain by bandits — that it is entirely natural to view the future life as something quite applicable to oneself.

Concerning China.

Patriotism must consequently become attenuated and qualified. The rocks and rills stir him little, even if he will go far in his admiration of the people who dwell temporarily amid them.

Likewise China fails to bind, although it reaches out very strong tentacles. It is physically a glorious country, where the atavistic love of the soil is unconsciously stirred. It has distressing needs and gaping wounds that at once arouse a pity akin to love. It is hard not to love China. But it is not a place where one would care to remain for a million years.

Its great future, and the solemn duty of handing it down in model form to its unborn grandchildren is not a theme to excite the missioner. Better let the grandchildren settle their own troubles in their own way; particularly as they will do so anyhow.

China is a place of sojourn for a temporary job; the missioner is interested in saving its souls now, rather than in paving its streets a hundred years from now. Heaven has no rivals.

What the Missioner Takes Back.

It could never be guessed what the missioner will take back from America. It is fully as strange as the curious impedimenta he brought home to its shores. It is the last thing he himself expected to find in his own country. It is humility. And it comes about in this wise.

He finds a materialistic civilization that is undoubtedly inferior to his own pastoral milieu by every canon of religion, psychology, and common sense. And living safely and sanely, even beautifully, in that unfavorable environment, he finds multitudes of people far better than himself. Wonder and admiration are followed by humility. He doffs his hat.

"Marvelous people in an astounding country," he muses, "how do you wangle it?" "Some secret power, or innate goodness, or Providential protection is present to you that was denied to me."

And, in humble admiration of his countrymen, the missioner abstracts from their charity a passage back to the automatic mortification of the Orient, that alone suffices to keep his own fickle head above water.

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SOME BUSINESS PITFALLS OF PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I read with very great interest the item which you published some months ago on Business Pitfalls of Priests. I did not lack information which would have enabled me to contribute further and equally impressive illustrations of your point. My purpose in writing now is to call attention to a conversation which occurred recently at a clerical gathering where I was present.

A case was mentioned where a priest was swindled out of $1000—which he contributed unsuspectingly to the making of a moving picture with a religious background. The promoters disappeared with their money harvest. The story was told in some detail and this led a number of the Fathers present to tell frankly of their own experiences with business frauds.

One pastor of a small town was visited by a stranger who said that he was the executor of an estate in a distant city. There was a bequest in it for the little local church, the deceased having lived in the town before the present pastor was appointed. The stranger actually used the name of a man who had lived there many years before and had gone West. The pastor telephoned to a parishioner who said that he remembered the old settler very well. This confirmed the good news completely. The stranger thereupon handed the pastor a check for $500, on a Western bank. Receipt for the amount was given. The visit was timed after banks had closed. The pastor obligingly cashed a check for $25, for his benevolent visitor. The checks were worthless and the whole story had been invented.

Another of the Fathers present told of a visit which he received when an assistant, from a locomotive engineer who has just been transferred to the city. His family would arrive two days later. He had rented a house in order to be near the church and the Catholic school. The priest knew that the house had been vacant and this confirmed the story of the engineer. He suggested that the priest enter the names of himself, his wife and children upon the records. He sought detailed information concerning Sunday Masses, pew rent and parish activities. He then stated that he had been called away hurriedly and that he had insufficient funds to make a payment on the rent and to pay a truck for hauling his furniture from the railroad station to the house. The family would arrive two days later and he wished to have the house somewhat in readiness. He would be greatly obliged if the good Father would let him have $25, pending the arrival of the family. This was done from the parish funds. The pastor was absent at the time. When the pastor returned, the assistant told the story. The pastor remarked that the whole procedure had been very unwise. The visitor had lied; the house was still vacant. The family never appeared and the assistant's salary check was diminished by $25.

A different line of approach was suggested by one of those present who had been pastor at a summer resort. A very "devout" Catholic lady called frequently at the rectory, arranged for Masses and made other small offerings to the church. After some weeks she called and stated that she had been summoned home unexpectedly. She wished to arrange for ten weekly Masses and she offered the pastor a fairly large check. He cashed it. The lady had checked out of the bank a day before and the worthless check is cherished by the good Father as a memory and a warning.

Still another display of ingenuity was mentioned when one of the Fathers told of a visit from an alleged uncle in Switzerland. He knew the family names well and had achieved some kind of a resemblance to the priest's father. He could not remain over night, although invited to do so. He had to take a late train. He had expected money from the old country. It had not arrived. He would be grateful if his clerical nephew would lend him $20, which would be returned promptly. He was to go at once to the parental home of the pastor to visit the father who was his brother. The next afternoon one of the parishioners called and told with delight that his uncle from Switzerland had unexpectedly called on him. It was from this parishioner that the schemer had obtained the information about the pastor's family. He disappeared.

According to the French proverb, one can be sharper than another but not sharper than everybody. Perhaps it will serve a purpose if these incidents are brought to the attention of your readers. We can stop fraud only when we show tricksters that it does not pay.

S.

ORDO FOR DIOCESAN PRIESTS WHO ARE FRANCISAN TERTIARIES.

Qu. May a diocesan priest who is a member of the Third Order of St. Francis use the Franciscan Missal?

Resp. A diocesan priest who is a member of the Third Order of St. Francis may recite the monastic *Breviary* and use the Ordo of the Franciscan Order. See Wapelhorst, edition of 1931, last paragraph of page 497.

In regard to the celebration of Holy Mass, however, he remains subject to the common law. It is only in a church or public or semipublic oratory of a Franciscan community that he may (and even ought to) say the Mass prescribed for that day by the "Kalendarium Ordinis Minorum".

CELEBRATION OF MASS ABOARD SHIP.

Qu. Would you be so kind as to inform me whether or not the former ruling which requires an assistant priest or deacon during a Mass "in mari" still is to be observed? We have received a special indult to say Mass "in mari" without permission of the Apostolic Delegate. The indult reads "ut Missam in mari celebrare valeant dummodo mare sit tranquillum et nullum adsit periculum irreverentiae".

Do you think that an assistant priest is necessary in our case?

Resp. The indults granted by the S. Congregation of Rites for the celebration of Holy Mass on shipboard did not always require the same precautions. In recent years the usual formula has been: "dummodo mare sit tranquillum et nullum adsit periculum irreverentiae". The presence of an assistant priest or deacon has not been insisted upon. It is enough therefore that the sea be calm, that the place chosen be decent and becoming, and that there be no danger of profanation.—See *Matters Liturgical,* No. 21; and *Epitome Juris Canonici* by Vermeersch-Creusen, edition of 1930, Vol. II, p. 55: "Debitae cautelae adhibendae sunt, sed *assistentia alterius sacerdotis jam non consuevit ut necessaria memorari*".

PARTAKING OF FOOD DIRECTLY AFTER COMMUNION.

Qu. Is there any impropriety in drinking water immediately after receiving Holy Communion or saying Mass? Is there any ecclesiastical ruling on this point?

Resp. It is not forbidden by any law to take food or drink immediately after Mass or Holy Communion. But it is not becoming to do so unless there is some special need. Prümmer, *Manuale Theologiae Moralis,* Vol. III, p. 145, end of No.

198, says: "*Valde decens est* ut etiam post Communionem (saltem per horae quadrantem) nullus cibus aut potus sumatur. Attamen facile adesse potest causa excusans ab hac prohibitione; e.g. si sacerdos statim post Missam debet viaticum portare in locum valde distantem, potest licite sumere prius aliquid cibi aut potus."

TITULAR FEAST FOR PARISH WITH MISSIONS ATTACHED.

Qu. Several missions are attached to my parish. One of these churches is St. Patrick's. Am I obliged to say the office of St. Patrick on 17 March under a double of the first class with an octave, supposing the rubrics permit? If the principal parish is dedicated to St. Patrick or to some other saint, one would have to say the office under a double rite with an octave, when the rubrics permit.

Resp. A missionary placed in charge of several churches, while his residence is attached to only one of them, "is obliged to celebrate the titular office of that church only near which he lives; or he may choose to say the office of a more noble titular". This is the decision given by the S. Congregation of Rites, No. 3554 and No. 3571. See *Matters Liturgical* of Wuest-Mullaney, No. 734, 3.—All octaves cease entirely from Ash Wednesday until the Sunday after Easter. Therefore the feast of St. Patrick, titular of a church, celebrated as a double of the first class, could not have any octave except when (falling during Holy Week) it would have to be postponed till after the octave of Easter.

DISTRIBUTION OF HOLY COMMUNION.

Qu. Will you be kind enough to answer the following questions which were brought to my attention in conversation with two priests?

We know as a matter of fact that in a number of large city parishes at Sunday Mass, one or more priests commence the distribution of Holy Communion immediately after the Consecration. Cases are mentioned wherein this is done even before the Consecration. But I do not wish to raise a question as to the necessity of this step or its relation to the rubrics. Will you kindly let your readers know whether or not when this is done and the celebrant himself assists in distributing Holy Communion at the proper time, the latter should give the blessing which normally precedes the distribution? The priest who is giving Holy Communion in the manner described gives the blessing before he starts.

Resp. At Mass, Holy Communion should be given only after the celebrant has consumed both species; or, for a legitimate reason, immediately before Mass or immediately after. A real necessity alone, in an extraordinary case, would allow the disregard of rubric No. 13 of the first chapter of "Titulus IV" of the *Rituale Romanum.* And in this case (such as described by the inquirer), the celebrant, before joining in the distribution of Holy Communion, must himself repeat the usual prayers (i.e. Misereatur, Indulgentiam, Ecce Agnus Dei, Domine, non sum dignus) on behalf of the people to whom he is about to give Communion.

Ecclesiastical Library Table

RECENT CANON LAW STUDY.

More than twelve years have elapsed since the publication of the Code of Canon Law and still the flow of commentaries continues. The more recent of these are special treatises on particular sections or even on one canonical institution rather than general interpretations of the entire law. This marks a distinct advantage. For a general commentary must necessarily be brief, lest its size grow beyond bounds. The result too frequently is that details of considerable importance are barely touched upon, if at all. On the other hand, the special treatises do not feel the same need of brevity and quite naturally enter more into detail, in an endeavor to throw light on every difficulty or make minute distinctions necessarily to be considered in different circumstances. This is the reason why monographs or at least more special treatises are necessary and most useful. There is, however, still room for the general commentary which presents a more comprehensive if less exhaustive explanation of all the canons.

Before discussing commentaries on the laws now in force, it may be well to direct the reader's attention to a very valuable introduction to the special study of Canon Law.

The Code of Canon Law embodies an experience and an evolution in ecclesiastical legislation of nineteen hundred years. While new in form, it is essentially a reënactment of the laws that are already in force. These latter in turn cannot for the most part claim originality, but trace their beginning and development back sometimes many centuries. A thorough comprehension of the Code requires a study of the history of the Church's legislation in general and of the individual laws in particular, as indeed the Sacred Congregation of Seminaries and Universities has prescribed for the advanced study of Canon Law.

To supply this need a noteworthy introduction to the study of Canon Law is in course of preparation. Two of the volumes of this work have already appeared.[1] It purposes to be an aid to the intensive study of Canon Law, and begins with the general introduction on Canon Law as well as on its sources. Then follow the various collections of ecclesiastical law down to the middle of the twelfth century, about the time when Gratian compiled his celebrated Decree. Here the first volume closes. The second volume opens with the second period in the history of Canon Law from the Decree of Gratian to the Council of Trent. The third period continues to the promulgation of the Code of Canon Law. In a third volume the author promises to present the codification of Canon Law, as well as the canonical literature.

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[1] Bernardus Lijdsman, C.SS.R., *Introductio in Jus Canonicum cum uberiori fontium studio* (Hilversum in Hollandia: Societas Editrix Pontificia Anonyma, olim Paulus Brand, Vol. I: 1924, Vol. II: 1929).

The author not only enumerates the various collections, but describes their intrinsic and extrinsic character, their juridic force, their historical value and fate, as also the voluminous literature that has sprung up around them. The work is heavily documented. But the author assures us that he has personally consulted every one of the works referred to, except a very few which he distinguishes with an asterisk. This must have been an herculean task, which has produced a noteworthy contribution to the history of Canon Law. Despite a few inaccuracies and omissions—in view of the vast field covered one wonders that they are so few—every student of Canon Law will find in this work a wealth of information on the origin, growth and development of Canon Law.

Among the works treating of the present legislation there has come to our table a commentary on the first book of the Code to which special attention is called. Dr. Michiels, a Belgian Capuchin and professor of Canon Law at the Catholic University of Lublin in Poland, presents us in his *Normae Generales*[2] not only with an interpretation of the canons of the first book of the Code but also with a discussion of the various institutions related to those canons. The Code contains very few definitions and little or nothing of the theory of canonical matters. The present work delves quite thoroughly into these. It enumerates and discusses the various opinions concerning the different points held especially by Catholic authors, and courageously expresses the author's own view on the many points that are still controverted. While we cannot always agree with him, we must acknowledge that he usually supports his view with great force of argument.

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[2] P. Gommarus Michiels, O.M.C., *Normae Generales Juris Canonici, Commentarius Libri I Codicis Juris Canonici* (2 vols., Lublin: Universitas Catholica, 1929).

The work begins with an introduction on law (*jus, justitia*), the division and definition of Canon Law and its latest codification. This introduction appears rather brief in proportion to the entire work and the treatment accorded individual topics. It comprises but thirty out of a total of 1062 pages. At the head of each title is an excellent bibliography of pertinent works written both before and after the Code appeared. The discussion of each point of the several canons begins with an outline, explains the terminology and lays down the principles to be deduced in general and in particular cases. In a scholion or corollary some related question is taken up here and there.

The treatment is thorough and complete, and for the most part bids fair to win general approval. There are some details to which one can take exception. At times it is a little difficult to follow the author, owing especially to the method he has adopted. Again, it would have been better to follow the sequence of the canons: departure from the order of the Code frequently renders it difficult for one to locate the discussion of a particular point. In view of these transpositions an exact cross reference rather than, e.g., the general one found in vol. II, p. 79, fotonote 2, ought to have been made. Unqualified approval, such as the author gives (I, 333), cannot be accorded Toso's view of the *dubium iuris,* for some of the examples can refer also to a *dubium facti;* for instance, a marriage contracted without the presence of a duly authorized priest and only before two witnesses may be doubtful, not because the law laid down in canon 1098 is not clear, but because it is not certain whether the necessary conditions for that emergency were really verified or not: this would constitute a *dubium facti.* Neither is it correct to say that "dubium facti in dubium iuris converti potest" (I, 338); for it is one thing to say that, in view of a *dubium facti,* one can by reflex principles conclude freedom from the obligation of a certain law, and quite another by that same process render doubtful a law that is clear and certain; that is mere quibbling which must destroy a clear understanding of the law. Neither does any of the three authors quoted (I, 339, footnote 1) use this loose terminology. The view that even where there is a doubt of fact touching an invalidating or inhabilitating law one can proceed without a dispensation (I, 39) is certainly untenable, at least in some cases. *In dubio facti* there is certainly an obligation both in the external and in the internal forum of obtaining a dispensation and of the Ordinary's granting it, if he would permit the procedure, whenever according to the principles of probabilism the *pars tutior* must be followed. Thus, in case of doubt whether the parties desiring to marry are related in the second or third degree of consanguinity in the collateral line, the marriage would not be lawful unless a dispensation at least *ad cautelam* were obtained. Besides, the work does not lack its quota of typographical errors, most of which the reader will recognize at once. References both in the text and in the footnotes suffer somewhat in this respect. Moreover for "jejunium" read "abstinentiam" and for "jejunare" read "abstinere" (I, 27, lines 1 and 3); the superlative "utillimae" (I, 107, line 2) is rather novel.

This criticism is not meant to disparage an otherwise excellent work. On the contrary, it can be highly recommended to everyone who is searching for a thorough explanation of matters falling within its compass. It treats exhaustively not only the points explicitly contained in the first book of the Code, but related matters as well.

Among his numerous and valuable contributions to Canon Law, Pope Benedict XIV has left us one entitled *De Servorum Dei Beatificatione et Beatorum Canonizatione.* This has always been considered the best treatise on the subject. But it is not arranged as a convenient reference work. For the curias and the several officials engaged in the work of "making saints" a more practical manual has been published under the auspices of the Postulator General of the Friars Minor who promotes the causes of beatification and canonization of members of the three orders of St. Francis.[3] First prepared in 1879, it has recently been revised to bring it into conformity with the Code of Canon Law and now appears in its fourth edition. It is preëminently practical. It contains the numerous special regulations for the various steps in the process of beatification and canonization and abounds in copious formularies that will be useful in drawing up the numerous documents which these very involved processes require.

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[3] *Codex pro Postulatoribus Causarum Beatificationis et Canonizationis.* Editio quarta ad Novi Iuris Canonice Normas exacta cura Postulationis Generalis Ordinis Fratrum Minorum [Rome: Libreria del Collegio S. Antonio (1929)].

A cursory glance at the general titles of the index will convince one of its completeness. Part One (pp. 5-61) contains general instructions on these processes; it describes the office of the several persons taking part as also the various proofs that are admissible. Part Two (pp. 63-151) deals with the process instituted by the local Ordinary. Part Three (pp. 153-170) tells how to present the cause to the Congregation of Rites. Part Four (pp. 171-215) explains the process before this Sacred Congregation, and Part Five (pp. 217-229) gives the latter's judgment on the several points that must be decided. Part Six (pp. 231-263) portrays the different procedures *per viam non cultus* and *per viam cultus immemorabilis*. Part Seven (pp. 265-281) describes the solemnities of beatification and canonization. An appendix (pp. 283-329) offers the various recent documents concerning these cases which have been the foundation out of which the regulations of the Code have been developed and which are essentially still in force. A detailed alphabetical index covering ten pages makes it easy to find any particular point. The practical experience of the Postulator General under whose direction this edition has been prepared gives strong assurance of the reliability of this work which will be very helpful in guiding all who are commissioned to take any part in a process of this nature through the maze of investigations, as well as instructive for those who desire more specific information regarding the various steps to be taken before a servant of God is raised to the altar. There, too, all will find the infinite precautions taken by the Church to convince herself that those she honors as Blessed or Saint have really merited the title.

True to the method he follows in his other two volumes on the Sacraments[4] Cappello offers in the first part of volume two [5] a treatment of the Sacrament of Penance that far exceeds a mere interpretation of the respective canons of the Code. It is even more than its title (*tractatus canonico-moralis*) would suggest. The dogmatic doctrine of this sacrament in general as well as in all its particular aspects is discussed at length. The juridical norms laid down in the Code are clearly expounded. Finally, the many and involved rules of moral, pastoral and ascetical theology necessary and useful not only for the valid but also for the beneficial administration of the Sacrament of Penance are thoroughly explained. This second edition is enlarged by the expansion of one section of twelve lines into an appendix of twenty-seven pages on the discipline of the Oriental Church.

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[4] Cf. review of Vol. III: *De Matrimonio* in THE ECCLESIASTICAL REVIEW, LXVIII (1923), 328-329.

Within the compass of its 922 pages are gathered the numerous controversies regarding this sacrament—be it in the field of dogmatic, moral, or pastoral theology or canon law—together with the various opinions clearly defined, together with the best norms for the thousand and one cases that can rise in the course of hearing confessions. As an example of its exhaustive treatment, we refer to chapter XV where nine articles in seventy-two pages discuss in detail the manner of treating "consuetudinarii et recidivi, pueri et rudes, semifatui, surdi et muti, tentati et afflicti, scrupulosi, moribundi, poenitentes pii," and the spiritual direction of sisters. The numerous points entering into this work are made the more easily accessible by an excellent alphabetical index.

There are, however, a few details to which one must take exception. To dismiss without any discussion (n. 406, 2°) the question raised by the resolution of the Congregation of the Oriental Church, 14 April, 1924,[6] regarding the hearing of confessions of Orientals by Latin priests in Oriental territory, is unsatisfactory and not in keeping with the author's procedure in other matters. In this country, Latin priests must bear in mind that without special faculties from the Ruthenian Ordinary they cannot absolve Ruthenians from sins and censures reserved by the Ruthenian Ordinaries.[7]

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[5] F. Cappello, *Tractatus Canonico-Moralis De Sacramentis*, Vol. II, pars I: *De Poenitentia; Accedit Appendix de iure Orientalium* (2. ed., Turin: Marietti, 1929).

[6] Cf. *Archiv fuer Katholisches Kirchenrecht*, CV (1925), 200-201.

[7] Cf. S. C. pro Eccl. Orient., decretum de spirituali administratione ordina-

What is said regarding the word *adeat* in canon 522 (n. 455) is true enough. But one should stress that *adeat* requires the initiative to proceed from the Sister. The opinions expressed in n. 518, 3°, are arbitrary and hazardous when compared with the examples proposed there. The reservation of incest without further limitation must be understood to comprise that sin in its fullest extent, and all authors understand the reservation of sodomy, when not limited, to sodomy in the strict sense, *sodomia perfecta*. The omission of limitations to such cases will not render the reservation invalid. Neither does canon 987 contain a certainly invalidating clause as required by canon 11, to justify the assertion (n. 518, 4°) that the reservation of more than three or four cases would be invalid. The sum of these reflexions is trifling when compared with the vast amount of erudition that this book carries. And despite them, all priests who seek enlightenment on any affair touching confession as well as to those who desire to refresh their memory on the doctrine and practice of the Sacrament of Penance, will find this volume together with the others of this series by Cappello on the Sacraments a very valuable acquisition to their library.

The fact that within about eight years from the publication of the first edition a fourth edition of the second volume of the *Epitome Iuris Canonici* by the two eminent Jesuit canonists[8] is made necessary bespeaks the recognition which their work has deservedly won. Although the commentary on the canons is concise, it touches a number of points passed over in works of much greater volume. It has been brought down to date by incorporating the numerous decisions that issued from the Holy See prior to this latest edition. However, the bare reference to the replies of the Congregation of the Sacraments, on p. 83, line 8, is insufficient: they elucidate the first three lines of n. 137 and only indirectly confirm lines

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tuum Graeco-Ruthenorum in Foederatis Civitatibus Americae Septentrionalis, March 1, 1929, art. 31—*Acta Apostolicae Sedis,* XXI (1929), 158. The same holds for Canada. Cf. S. C. pro Eccl. Orient., decretum *de administratione ordinatus Graeco-Rutheni in regione Canadensi,* May 24, 1930, art. 36—*Acta Apostolicae Sedis,* XXII (1930), 346.

[8] A. Vermeersch, S.J., J. Creusen, S.J., *Epitome Iuris Canonici* (4. ed., Vol. II: Liber III Codicis iuris canonici, Mechliniae: H. Dessain, 1930).

4-5. The sincerity with which the authors acknowledge a change of opinion from that expressed in earlier editions, not only when compelled by some authentic interpretation (e.g., p. 67, line 4; 251, line 21, to which they will have to add in the following paragraph the more recent decision regarding children born of apostates), but also when persuaded by the force of the arguments advanced by others (e.g., pp. 214-215), is refreshing. The authors fail, however, to convince the reader that the impediment to the ordination of one born of a mixed marriage ceases if his non-Catholic parent is dead (n. 259): canon 6, no. 3, forces one to the contrary conclusion.

Father Creusen, who collaborated with Vermeersch in the foregoing volume, has recently published a new edition of his commentary on Canon Law for religious.[9] In view of its special purpose of serving lay institutes, the work embodies not only an explanation of the canons contained in the second part of book two of the Code and dealing specifically with religious, but also other sections, e.g., on elections (canons 161-182), which are of much importance for religious. At the same time he wisely avoids the extreme of encumbering his book with matters which do not concern lay religious. Thus he does not go into the special regulations for the reception of Orders—a matter that clerical religious can very well find in its proper place. The present work is by no means a translation of the respective part of the *Epitome Iuris Canonici,* which fell to the lot of Vermeersch. Yet it departs very little, if at all, from the views there proposed. While somewhat brief, it treats every question of any importance with great clearness and precision. At the end are found several appendices. The second of these offers three formulae for petitions to the Holy See which, if increased in number, would render great service to lay religious. The third appendix presents a short list of twenty-seven canonical terms that might almost as well have been omitted. The last appendix gives an outline that might serve as a basis for composing the constitutions for diocesan institutes. The value of the alphabetical index would have been much enhanced if it were more complete. In this work lay religious will find a safe guide in the better observance of Canon Law.

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[9] J. Creusen, S. J., *Religieux et Religieuses d'après le Droit Ecclésiastique* (Museum Lessianum—Section Theologique, 11), (4. ed., Louvain, 1930).

With the latest volume Cocchi [10] completes his commentary on the Code. This and another volume in revised edition [11] are carried out in the same plan as explained in an earlier review of the first volume.[12] This commentary is a clear explanation of the canons. It does not, as a rule, discuss the controversies that have arisen regarding some, neither does it usually offer any special reasons for the views presented. Both volumes have been brought down to date by taking into account the numerous recent decisions of the Holy See. As regards the volume on clerics, attention is called to the following: on p. 119, not only canons 1034 and 1044 but also canon 1045 must be taken into consideration. In the enumeration of local Ordinaries (p. 233), it would not be out of place to refer to the letter of the Propaganda, 8 December, 1919, authorizing Vicars and Prefects Apostolic to appoint Vicars Delegate. In the volumes on processes the instruction of the Congregation of Sacraments, 23 December, 1929, regarding the competence of judges by reason of quasi-domicile, is not referred to (p. 465). So, too, the declaration of the Commission for the Interpretation of the Code, 17 February 1930, ad VI, is wanting (p. 471). For the rest, the commentary, though intended more as text-book (*ad usum scholarum*), will serve a wider circle of readers who seek a brief explanation of the prevailing law.

The latest work of Roberti [13] gives promise of a very intensive explanation of the fifth book of the Code. At first sight the reader might be appalled at the size to which this work will undoubtedly grow. For in its 249 pages this first part of the first volume on crimes and penalties covers only twenty-five canons (2195-2219) of the two hundred and nineteen of the fifth book of the Code. A glance will tell the reason for this great length. At every turn the author presents, not only the various opinions of canonists, but also of jurists, both Roman and modern, about the nature and development of the various matters of penal legislation. A lengthy excursion (pp. 114-151) into the field of medicine, especially psychiatry, prepared—we are assured in the preface—by a specialist, leads us through the intricate disturbances of physical health and particularly of the mind, to enable us to judge the better of them as an excusing or at least extenuating factor in violations of the law. The author explains the terms found explicitly in the Code as well as those not enumerated there. He develops the prevailing law with admirable clearness and illustrates the several points with numerous references to canons in different parts of the Code. This first part is closed with a succinct but pithy exposition of the two kinds of judicial actions to which crimes may give rise. We look forward to the completion of this work as a complete and solid exposition of crimes and penalties in canon law.

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[10] G. Cocchi, *Commentarium in Codicem Iuris Canonici ad usum Scholarum,* Lib. IV: *De Processibus* (Turin: Marietti, 1930).

[11] Lib. II: *De Personis,* Pars I: *De Clericis,* Lect. I: *De Clericis Genere* (3. ed., 1930).

[12] THE ECCLESIASTICAL REVIEW, LXIV (1921), 88; LXXI (1924), 217-218.

[13] F. Roberti, *De Delictis et Poenis* [Vol. I, pars I, Romae: Apud Aedes Facultatis Iuridicae ad S. Apollinaris (no date)].

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Criticisms and Notes

L'EVANGILE DE NOTRE SEIGNEUR JESUS CHRIST: Traduction et Commentaire du texte original grec, compte tenu du substrat semitique. Paul Joüon, S.J. Pp. xxi-618.

Students of the New Testament are familiar with the splendid set of Commentaries published by the Librairie Beauchesne (Paris) under the title of *Verbum Salutis*, in which the Four Gospels have already appeared. The well deserved success of the series is evidenced by the numerous editions of the several volumes. In 1930 St. Matthew had reached its thirteenth edition; St. Mark its fourteenth edition; St. Luke its tenth edition; St. John its twelfth edition. These Commentaries, though quite full, leave out the more special questions of language—grammar, vocabulary, etc.—to devote themselves more completely to matters of exegesis, history, theology. Hence there was room for another work to supplement these volumes, examining the text primarily from the linguistic point of view. This is what Fr. Joüon, well known for his fine Semitic scholarship, does in *L'Evangile de N. S. J. C.* In a brief, but substantial introduction (p. vii-xxi), the author sums up clearly the question of the language of the Gospels—the relation of the Koine Greek, in which they were composed or in which they are extant, to the Semitic substratum of the Tradition reproduced in our texts. His position is quite sound, equally distant either from the extreme of those who would practically ignore the Semitic influence and try to account for everything from the Koine, or from the extreme of those who would see the Semitic influence at work everywhere. The body of the work (p. 1-600) consists of the translation of the Text with abundant Notes justifying the translation. Here the author points out the shades of meaning which the Semitic substratum suggests. There is nothing radical or subversive in these explanations—no more or less venturesome reconstruction of texts based on the supposition of misunderstandings of a primitive Semitic text such as some authors have claimed to find recently. In fact Fr. Joüon holds, and quite rightly, that none of our Gospels can be proved to be nothing but a translation from a written Aramaic original. Even in the case of St. Matthew, Fr. Joüon thinks that after editing the " Hebrew " text of his Gospel, the Apostle himself made a new edition of his work in Greek, so that the Greek Matthew would not be a mere translation (p. xi, note 1). This is naturally a hypothesis, for which there is no support in the tradition regarding the origin of the Gospel, but it shows that Fr. Joüon is not bent on discovering Semitic characteristics everywhere. But if the author does not try to surprise his readers by means of novel theories, he gives him something substantial which will enable him to appreciate the real force of the Greek text—i. e. often not to urge this or that peculiarity or fine point, possible in the Greek alone, but not in the underlying Aramaic (cf. p. xvii f.). In some places, particularly in the Gospel of St. John, (cf. v. gr. p. 481f., 488, 576f., 582f,) the grammatical explanation passes into exegesis. It is interesting to note that Fr. Joüon regards as probable the view that in Chapters 4-7 the primitive sequence was 4.6.5.7 (p. 483), that in John 18 he adopts the transposition of v. 24 after v. 13, (p. 574), or that in John 5 he brackets v. 4 as doubtful.

The work concludes with two brief Appendices, one on "the Son of Man" (pp. 601-604), the other on St. Luke's "a Syrian of Antioch" (pp. 605-606); and then follow good Tables and Indices (pp. 607-618).

To prevent any misunderstanding, it may be added that this volume does not in any wise duplicate the other volumes of the series, and that it is accessible to the reader who is not familiar with Hebrew or Aramaic. All the Semitic words are given in transliteration, and the explanations are presented in a form which the ordinary reader will be able to understand.

We congratulate the author and the publisher—on this fine work and wish all success to the new volume, so well printed on good paper, in clear, pleasing type, and so correctly. (P. 156, for: qu'il s'en achève un, read: qu'il s'en achète un, as appears from the Arabic word quoted immediately after).

ST. TERESA IN HER WRITINGS. By the Abbé Rodolphe Hoornaert, D. es-L. Translated by the Rev. Joseph Leonard, C.M. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. vii-410.

We are accustomed to think of St. Teresa as the great reformer of the Carmelite Order during the sixteenth century, as well as the interpreter of mystical theology in which she followed the spiritual guidance of St. Peter of Alcantara amidst most extraordinary communications from the Divine Spirit. These are revealed in her autobiographical notes.

There is, however, another characteristic which sets apart this great woman in Spanish history; and that is her remarkable gift of literary scholarship and historical insight into the political, social and intellectual life of her day. It is this latter quality which our author studies with singular success. The Saint's intellectual gifts reveal unusual genius through her emotional faculties as shown in her active life as a student of human nature. In this connexion the volume unfolds new beauties of character, by comparing her mystical and intellectual states of mind and showing how they acted independently of each other. Her writings as an ascetical theologian are classics in Spanish literature.

Apart from his study of the life of the Saint as a literary artist, our author dwells upon certain separate features of her work, such as its esthetic worth, in her appreciation of nature, her use of imagery, and the lyric qualities of her compositions. The volume thus offers an altogether new and valuable contribution to the study of letters and of Spanish history. The work is enhanced by notes which demonstrate the writer's wide range of reading and criticism.

GOLDEN HOURS WITH THE LONELY JESUS OF OUR TABERNACLES. By J. Canon Browne, P.P., V.F., Dingle, Co. Kerry. Third edition. Completely revised and enlarged to include Four Hours of Adoration. Browne & Nolan, Dublin; Benziger Brothers, New York. 1930. Pp. 151.

Much has been written of late to urge increased assistance at Mass as an evidence of Catholic faith, especially among our immigrants from Europe who miss the old pastoral care. But assistance at Mass often becomes a merely perfunctory exercise in which the sense of divine worship is lost, when not enforced by an appeal to devotion and realization of the Eucharistic Presence on the altar. This danger, leading to loss of practical faith, is heightened by the habit of discussing the temporal aspect of church building and support, and relying upon the traditional inheritance of the Catholic faith, notably among the Irish who make up the larger portion of our English-speaking congregations.

To make assistance at Mass of value to the individual soul a realization of the true Presence of Jesus, the Divine King, in the Tabernacle, is not only a help but an essential condition. Pastors will immensely increase the efficiency of their parish routine by laying great stress upon Eucharistic adoration, which serves to illustrate and kindle into practical worship the Holy Sacrifice of atonement, adoration and thanksgiving offered each morning in our churches.

Such practical worship is furthered by the little volume on the Holy Hour Devotion by Canon Browne. In a series of brief ferverinos, written in a clear, simple style, the author makes little instructive addresses to the congregation, concluding with short prayers and invocations in which the adorers take part and to which hymnal verses promoting congregational chant are added. We have seen nothing more calculated to bring about a feeling of the Real Presence or to promote the Eucharistic reign of Christ by making Him better known, loved and honored than this volume. Its popularity is evidenced by the sale of over twenty thousand copies since its first edition a few years ago.

LE CANTIQUE SPIRITUEL DE SAINT JEAN DE LA CROIX, Docteur de l'Eglise. Notes Historiques, Texte Critique, Version Francaise. Par Dom Chevallier, Moine de Solesmes. Desclée, de Brouwer & Cie, Paris 7e et Bruges. 1930. Pp. 769.

Dom Chevallier presents to the public a critical text of the Spiritual Canticle of St. John of the Cross. Of all the works of St. John this gives the most complete view of the stages of the spiritual life. It is, therefore, most important to have the original text of the mystical Doctor of the Church. The work has an interesting history and represents the interior experience of the Saint. Unfortunately for centuries three forms of the canticle have been in existence, each claiming to be based on original manuscripts of the author.

The chief points in the history of the Spiritual Canticle are as follows: In 1578 St. John of the Cross left his place of imprisonment, taking with him a note-book in which were four or five poems, genuine jewels of the mystic life. In October 1578 he took over the government of the Calvario during the absence of Father Peter of the Angels. This place was only three hours' walk from the nuns' convent, San José de Beas. Shortly afterward he became the confessor of the nuns and one day loaned them his little book of poems in which was one of thirty stanzas commencing *Adoné te escondiste?* Where hast thou hidden thyself? In June 1579 St. John of the Cross became rector of the College of St. Basil of Balza. While here he added nine new verses to his poem "Adoné te escondiste?"—the Spiritual Canticle.

After many requests, Mother Ann of Jesus persuaded St. John to write an explanation of his poem. This he did, entitling it "Declaración de las canciones que tratan del ejercicio de amor entre el alma y el esposo Cristo." This was the original title of the Spiritual Canticle. The original manuscript of St. John arrived at the convent of San José in 1584. In 1591, in various houses of reformed Carmelites the Visitor consigned to the flames letters and manuscripts of St. John of the Cross, who died 14 December. In 1613 there was commenced an official investigation into his life and writings with a view to his canonization. In 1618 Father José de Jesus Maria signed the dedication of a new edition of the works of St. John of the Cross which was printed at Alcala—but from which was excluded the Spiritual Canticle. In 1622 a French translation of the Spiritual Canticle was printed in Paris.

In 1627 for the first time the original text was published. It was printed at Brussels, thanks to the initiative of the Infante Isabelle Clair Eugénie. Unfortunately this edition has many imperfections. It was based upon a copy made by a novice from the manuscript of St. John. The printer was faithful to his copy, but the copy had many lacunae due to the carelessness of the copyist.

Turning to the manuscripts, we find that three have the lacunae of the 1627 edition, but there are three others which supply the missing portions and render intelligible passages that have no meaning in the 1627 edition. Two of these three manuscripts reproduce a poem of thirty-nine stanzas, but the third gives us a poem of forty stanzas that are arranged in a strangely different sequence. With this manuscript (of Jaén) commences the second tradition of the text of the Spiritual Canticle.

In 1630 the first official edition of the Spiritual Canticle in Spanish appeared, but it offers us a poem which is not that of the edition of Brussels (1627) nor does it conform to any of the above six manuscripts. Many additions have been made to the text in this official edition.

The earlier manuscripts and texts represent the spiritual betrothal and the spiritual espousals as the answer of God to the plea of the soul for divine union. The official edition introduces various passages which explain that what St. John says of spiritual betrothal and espousal refers to the state of the blessed in heaven rather than to conditions that may be experienced on earth. Thus in the note prefixed to the thirty-ninth (thirty-eighth) stanza, for instance, the official edition makes St. John of the Cross say " . . . and so in the following stanza the soul is occupied in saying something of that satisfaction that it will one day enjoy in the beatific vision". But St. John is there describing the state of a soul having attained to the spiritual espousals. At the same time many passages relative to the spiritual espousal were allowed to remain in the official edition. The author of the text of the official edition is ever adding as it were by way of explanation rather than eliminating.

Dom Chevallier decides, after presenting an imposing array of evidence, that the first printed edition of 1627 (and the manuscript of Sanlúcar de Barrameda which supplies the defect of the first edition) represents the original work of St. John of the Cross. Another view has been put forward recently by Matias Martínez Burgos, who wrote the preface to the edition of the Spiritual Canticle of San Juan de la Cruz (according to the manuscript of the Carmelite nuns of Jaén) in the Clásios Castellanos published in Madrid in 1924. In this preface he gives us the theory of P. Gerardo de San Juan de la Cruz that the Spiritual Canticle was " born twice from the brain of its author ", improved and clarified in its second birth (l. c. p. xii). According to Father Gerard, thirty-one stanzas were composed from 1576 to 1578 during his imprisonment. Eight more were composed during the period from 1579 to 1581 in Baeza, and one was written in Granada while he was prior of the Discalced Carmelites in that city. He wrote the explanations of the Canticle in 1584. After he had written the explanation of his poem and delivered it to the Venerable Mother Ann of Jesus, he corrected it, added to it so much himself that the first manuscript was like a child compared to a full-grown man.

Father Matias brings forward as evidence of the authenticity of the text of the nuns of Jaén the following arguments:

(1) A strong tradition honored the manuscript as the autograph of the author. (He points out, however, that Father Gerard does not consider it such.)

(2) Father Gerard looks upon the manuscript as the first copy that was made from the original, having been ordered made by the author to please Mother Ann of Jesus.

(3) The disputed extra stanza " Descubre tu pesencia " has in its support the authority of two definitors general, the Italian and the Spanish. " Can one suspect that the Definitors accepted blindly nothing less than a stanza and its explanation? " (p. xvii).

(4) The stanza said to be an interpolation occurs in a manuscript written by Fray Augustine Antolínez, Hermit of Saint Augustine and Archbishop of Santiago de Compostela, who died in 1626. The manuscript purports to be a commentary on the poem of St. John of the Cross. The disputed stanza must therefore have been written prior to 1626.

(5) On the manuscript of the Spiritual Canticle of Sanlúcar is written the words signed with the signature of St. John of the Cross: "*Este libro es el borrador de que ya saco en limpio.*" This book is a rough draft from which a good copy is now being made.

The manuscript of Sanlúcar gives the simpler and original text with corrections here and there in the handwriting of St. John. But the authenticity of the signature of St. John of the Cross has been called in question by Baruzi, who maintains that it differs from all other supposed signatures of the saint.[1]

When we look at this history of the text of the Spiritual Canticle and study the collation of the manuscripts by Chevallier it would seem that the Carmelites were rather suspicious of this book of the saint from the very beginning. St. John of the Cross had many and bitter enemies when he was living. These were not all dead when the preliminary steps were taken toward his canonization and his friends feared that his writings would be attacked. It was probably for that reason that they excluded the Spiritual Canticle from the 1618 edition of his works. The idea of the spiritual espousals of the soul to Christ as the culminating point of mystical experience in this life roused conjectures as to what might be thought of this teaching in the rigorous examination of his life and writings during a process of canonization. When the unauthorized edition of the Canticle appeared in 1627 his friends were perhaps alarmed, thinking that the orthodoxy of the saint might be attacked. On this account, perhaps, a new text was prepared with additions by way of explanation, the tendency of which was to refer much of what St. John of the Cross said of the mystical union in his life to the beatific vision in heaven. These responsible for the new text thought, no doubt, that they were doing a service to the memory of a good little friar who might perhaps be canonized. They had no idea that they were falsifying an important work by a Doctor of the Church.

Now that the original text has been made available by the laborious researches of Dom Chevallier, it is hoped that a new English translation will soon replace the present one in current use which contains the apocryphal additions.

A BRIEF RULE AND DAILY EXERCISE, with THE ORATORY OF THE FAITHFUL SOUL. By Ludovicus Blosius. Translated by Bertrand A. Wilberforce, O.P., and Robert A. Coffin, C.SS.R. Edited by Dom Roger Hudleston, O.S.B. Benziger Brothers, New York. 1930. Pp. xix-168.

These well known little treatises are welcome reprints of booklets that have been of great help to many souls. The little volume which contains them is the seventh and last of a series which gives us in

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[1] *St. Jean de la Croix et le Problème de l'Experience Mystique.* 1924: pp. 22 ff.

English "The Spiritual Works of Abbot Blosius" edited by Dom Roger Hudleston. Those who know this big folio volume of the works of Blosius will be surprised that the series terminates so soon. The editor tells us that "a careful analysis of the spiritual writings reveals the somewhat startling fact that only 236 pages out of the total of 736 are occupied with original work by Blosius himself; the remaining 500 pages consisting almost entirely of extracts from Holy Scripture, from the Fathers of the Church, and later spiritual writers". Evidently Blosius was trying to put out works that would meet the spiritual needs of souls without any regard to originality of production. It is to be regretted that Dom Roger did not determine to devote at least one small volume of his series to give us an example of the spiritual exercises and holy thoughts that Blosius culled from Holy Scripture and the Fathers.

Literary Chat

The interest that has been displayed universally in the weekly national broadcast sponsored by the National Council of Catholic Men has been most encouraging. Aside from widespread favorable comment from all sides, the number of inquiries which have reached the office of the National Council of Catholic Men is very large. Interpreting that interest as more than ephemeral, the Council has published in pamphlet form a number of series of the discourses. They are *Christ and His Church* by Monsignor Joseph M. Corrigan, Rector of St. Charles Seminary, Overbrook (pp. 85); *The Moral Law,* by the Rev. James M. Gillis, C.S.P., Editor of *The Catholic World* (pp. 85); *The Divine Romance,* by the Rev. Dr. Fulton Sheen of the faculty of the Catholic University (pp. 76); *The Moral Order and Mary, the Mother of Jesus,* by the Dr. George Johnson of the faculty of the Catholic University (pp. 59); *A Trilogy of Prayer,* by the Rev. Thomas F. Burke, C.S.P., former Superior General of the Paulist Fathers (pp. 32); *The Story of the Bible,* by the Rev. Dr. Francis L. Keenan, Professor of Sacred Scripture, St. John's Seminary, Brighton, Mass. (pp. 62); *Christianity and the Modern Mind,* by the Rev. John A. McClorey, S.J., of the University of Detroit (pp. 62); *The Philosophy of Catholic Education,* by the Rev. Charles L. O'Donnell, C.S.C., President of the University of Notre Dame (pp. 27); *Four Religious Founders,* containing addresses on St. Benedict, by the Rev. Benedict Bradley, O.S.B.; *St. Dominic,* by the Rev. Thomas M. Schwertner, O.P.; *St. Francis Assisi,* by the Rev. Sigmund Cratz, O.M.Cap.; *St. Ignatius Loyola,* by the Rev. M. J. Ahern, S.J. This series is preceded by an address on the *Science of Sainthood,* by the Rev. Dr. Francis J. Connell, C.SS.R.

Each of the pamphlets contains a list of the associated radio stations, their location and the letters by which they are known. Forty-four stations coöperate in this nation-wide broadcast.

The third number of the "Let Us Pray" series, containing points for meditation taken from familiar prayers, has been published by the Rev. Francis P. LeBuffe, S.J. (*The Litany of Our Lady,* America Press, New York; pp. 55.)

A second edition of *Benedictionale* in large format — 11½ x 8½ inches — and well bound has been published by Brepol's Catholic Press (Turnhout, Belgium; pp. 79). It is compiled by the Rev. J. B. O'Connell of Dublin. In addition to the rubrics concerning Exposition and Benediction of the Blessed Sacrament and the text associated with them, the compiler has included the liturgical litanies, the recently approved Act of Reparation to the Sacred Heart, and a number of novenas.

The Rev. Dr. Felix M. Kirsch, O.M.Cap., has rendered important service to confessors of Sisters by translating into English the well-known work of Father A. Ehl, *Die Schwesternseelsorge*. (*The Spiritual Direction of Sisters*; Benziger Brothers, New York; pp. 483.) The translation has departed somewhat from the original by omissions and additions suited to the English-speaking world. A colleague of Dr. Kirsch's who prepared an extensive bibliography did not find a single work in English dealing with the spiritual direction of Sisters.

The volume takes on a surprisingly wide range. A sufficient recommendation of it may rest on the belief that hardly a problem can arise for a spiritual director which will not be found discussed with clearness, practical judgment, balanced insight and authority. The work should be a prized vade mecum of every priest who is called upon to direct the spiritual life of religious communities of women.

The Rev. Robert Eaton of the Birmingham Oratory is the author of a volume intended to be a source of comfort and help to the sick. (*A Hundred Readings,* Intended Chiefly for the Sick, Preface by His Eminence Cardinal Bourne; Benziger Brothers, N. Y.; pp. 227.) With commendable thoughtfulness the author has made the readings very short and has introduced into them a variety of thought and appeal suited to every type of mind and disposition. Nearly all of them are related to incidents taken from the Gospel narrative and they are developed with sympathy and understanding.

The Paulist Press has published a new edition of *Plain Facts for Fair Minds,* by Father George M. Searle, C.S.P. 935,000 copies of the work had been sold previous to the appearance of this edition. The charm of the work lies largely in its style, which is direct and simple; in its spirit which never lacks sympathy, and in the author's understanding of the subjective and objective difficulties of the truth-seeker. Those who knew the lamented author in his lifetime, himself a convert, will easily realize how effectively the book represents him. His distinction as a scientist and his experience as a missionary gave him unusual competence in the field of practical apologetics. (The Paulist Press, 401 West 59th Street, New York City; pp. 249.)

Another convert who entered the Church after many years of service as a Congregational minister contributes a little volume to the literature of apologetics. It gives his impressions of the Church as he entered it in search for the truth. (*One Fold, One Shepherd,* Ernest H. Peatfield, The E. M. Lohmann Company, 413 Sibley Street, St. Paul; pp. 219.) The author's exposition, after dealing with a number of points in Catholic belief and practice, is concluded by a good statement showing the harmony between Catholic and American loyalties.

A little work in the field of exposition of Catholic faith comes to us from the Rev. James A. Magner, Ph.D., S.T.D. (*This Catholic Religion,* Richard A. Magner and Associates, Chicago; pp. 160.) The Fundamentals of Catholic Belief, The Organization and Administration of the Church, The Holy Trinity, Original Sin, Redemption, Grace, the Sacraments, Worship, and the Future Life, are central themes round which the author organizes the contents of the work. Each chapter is followed by a brief bibliography. The exposition is doctrinal. It does not enter into the mental processes of believers or of those who are in search of true faith. There are some types to which this method is well adapted.

Dom Ernest Graf, O.S.B., has translated into English the German text of the sixth edition of Abbot Boniface Wöhrmüller's volume on Charity. (*The Royal Law,* Little Chapters on Charity; Benziger Brothers, New York City; 1931; pp. 275.) After sketching the spirit and rôle of charity in supernatural life, the author discusses its practical obligations in personal and social relations, the everyday faults which involve neglect of it and the contribution that it can make to peace and happiness. Short sketches of sixteen models of charity conclude the work. It would serve well as the basis of a series of instructions on temperamental failings (too often overlooked) found among those who believe that they have mastered the secrets of the charity of Christ and hardly illustrate it otherwise.

Seven additional numbers of the Treasury of the Faith Series have been received. The new volumes average 85 pages and, like their predecessors, are of convenient size and well bound. They are as follows: *The Holy Ghost,* by the Rev. John M. T. Barton, D.D., Lic.S.Script., Introduction by the Rev. George Johnson, D. D.; *The Sacrament of Confirmation,* by the Right Reverend Monsignor F. C. Kolbe, D.D., D.Litt., Introduction by the Right Reverend Maurice F. McAuliffe, D.D.; *The Mystical Body of Christ,* by Monsignor Canon E. Myers, M.A., Introduction by the Rev. Patrick J. Healey, D.D.; *Extreme Unction,* by the Rev. J. P. Arendzen, D.D., Ph.D., Introduction by the Rev. Francis X. Talbot, S.J.; *Death and Judgment,* by Dom Anscar Vonier, O.S.B., Introduction by the Right Reverend Bishop Edwin V. O'Hara, D. D.; *The Christian Priesthood,* by Canon C. Cronin, D.D., V.G., Introduction by the Rev. Joseph P. Donovan, C.M.; *The Sacrament of the Eucharist,* by the Rev. George D. Smith, Ph.D., D.D., Introduction by the Rev. James M. Gillis, C.S.P. (The Macmillan Company, New York City.)

Dr. Franz Mathes's work on Theresa Neumann has been translated into English by Sister Alphonsine of the College of St. Catherine, St. Paul. (*The Heavenly Visitations of Konnersreuth,* the Wanderer Printing Company, St. Paul; 1931; pp. 117.) The little work deals critically with the attempts to explain away the extraordinary phenomena that appear in Theresa Neumann's life and describes the critical care with which the Church deals with them.

A cross-section of the work of the Church in the Philippine Islands and insight into the power of the zeal of one priest in presence of gigantic problems will be found in a sketch of the Rev. John J. Monahan, S.J., by Father Thomas J. Feeney, S.J. (*The Padre of the Press,* Introduction by the Rev. James P. Merrick, S.J.; Jesuit Mission Press, New York City; 1931; pp. 161.) Father Monahan was born in Ireland in 1875. He came to America in 1893. After working nearly four years, he entered Holy Cross College in 1897. He entered the Philadelphia Dental College in 1899 and after graduation practised dentistry for three years. He entered the Society of Jesus in 1906, and was ordained in 1919. After ordination he was sent to the Filipino field and entered upon his great task with enthusiasm. He died in 1926. The picture of missionary effort in that distant scene contained in this record should stimulate the interest of American Catholics in a way to find increased vocations to the painful yet glorious imitation of Father Monahan's heroism.

Dr. James J. Walsh has added another volume to the growing list that comes from his facile pen. (*Sex Instruction*; Joseph F. Wagner, New York City; pp. 219.) The author's competence as physician, psychiatrist and representative Catholic invites a confidence which his admirers will readily extend to him. His practical observations on social life and the countless temptations that originate there and are reënforced by public indifference and lax customs will be found much to the point. Efforts to maintain the decencies of Christian life in face of the drift toward the hideous tolerations of a new paganism may not overlook the problem with which Dr. Walsh deals.

Another volume dealing with purity and virginity comes from the pen of Professor Dietrich von Hildebrand of the University of Munich. (*In De-*

fense of Purity, An Analysis of the Catholic Ideals of Purity and Virginity; Longmans, Green and Company, 55 Fifth Avenue, New York City; pp. 196.) The work contains a series of lectures by the author at a meeting of the Federation of Catholic Students' Unions at Innsbruck. The author adopts throughout a constructive attitude setting forth the Christian ideals and inviting his reader to judge his own and social problems in their light. A strong though short critical discussion of Sigmund Freud's psycho-analytical methods and interpretations will be found in the second chapter. The exposition of the ideals of virginity and consecration in the religious life is placed on a high plane and discussed with singular competence.

A short life of St. Ignatius Loyola by the distinguished pulpit orator, the Rev. Victor Kolb, S.J., was published after his death by the Rev. Franz Hatheyer, S.J. (*Das Leben des hl. Ignatius von Loyola*; Herder and Company, Freiburg; 1931; pp. 159.)

We owe to the labor of J. F. Scanlan the translation of a French work whose method has certain advantages. (*My Sins of Omission,* An Average Catholic's Examination of Conscience, by Jacques Debout; B. Herder Book Company, St. Louis; pp. 90.) The author adopted a negative method of describing minor faults and of insinuating the gentler virtues by contrast. One merit of the little work will be found in the fact that it contains a number of uncomfortable chapters. One who reads it thoughtfully and with goodwill should profit by it. A similar volume adapted to clerical life would be worth while, although the clergy could learn much in the way of self-correction from this unpretending volume.

Father C. C. Martindale, S.J., has published a series of sermons which were preached last year in London. (*What Think Ye of Christ?* Benziger Brothers, New York City; pp. 96.) The sermons retain the intimate touch and spiritual appeal found in all that the author writes.

In *The Oblates' Hundred and One Years,* by Grace H. Sherwood, we find the history of the Oblate Sisters of Providence, a community of colored nuns. It was founded by Father Joubert, who was born in France in 1777. After some time in San Domingo he entered St. Mary's Seminary and was ordained in 1810. He became interested in the colored children in Baltimore and organized a school for them. He founded the community of Sisters and gained approval for it in 1829. There are 166 Sisters, 12 novices and 10 postulants in the community at present and it has houses in the Archdioceses of Baltimore and St. Louis, in the diocese of Charleston and Leavenworth, and in Cuba. When we recognize the tremendous problems associated with missionary effort among the colored people, the concern of the Church for their spiritual and temporal welfare and the limited resources at hand, we are led to offer a tribute of appreciation to the heroism that created and has sustained the Oblate Sisters.

Following the Encyclical of the Holy Father on Christian Marriage and in obedience to its spirit, the Rev. L. Honore, S.J., has translated into French from the German text a volume of Father Hardy Schilgen, S.J. (*Un Livre Sur le Mariage.* Editions Casterman, Paris VI, rue Bonaparte; pp. 138). If problems may be measured by the concern that they awaken and the literature to which they give rise, present-day insistence on the sanctity and ideals of Catholic marriage and home life should arouse every priest to an interest in them and to action in safeguarding them. The article in our June issue on "The Integrity of the Home" called attention to the extent of international concern for the home and the wide range of activities to which that concern has given rise. But in last analysis the responsibility rests on our clergy, taken one by one, who are the champions of the Christian home. More alert advertence to its problems, interest in methods and literature, and constant pastoral activity have become axioms of priestly zeal.

Those who are acquainted with the career of David Goldstein in field service of faith will be interested in a new volume by him whose title itself suggests the energy and characteristic methods of the author. (*Campaigners for Christ Handbook*; Thomas J. Flynn and Company, 62 Essex Street, Boston; pp. 339.) This handbook is a continuation of a work published seven years ago by Mr. Goldstein and Mrs. Martin Moore Avery. Both volumes were the outcome of wide experience on the platform in explaining Catholic faith and policies and replying to questions that arose naturally in the minds of both Catholics and non-Catholics. An impression as to the mental attitudes of those with whom the author dealt in his campaigning in open-air forums will be found in a long list of typical questions published at the end of the book. The page on which each question is answered is indicated. The range and pointedness of information contained in this manual give it a value beyond the field of controversy and public exposition. It would be most useful in the hands of any Catholic who is sufficiently interested to wish to be well informed on the history, doctrines and policies of the Church.

Talks to Boys and Girls, by the Rev. Winfrid Herbst, S.D.S., is a volume that should find a place in Catholic school libraries where its rest on the shelves ought to be disturbed by frequent use. The author knows how to address children, how to convey the lessons of Christian life to them in words that they can understand and a tone that wins confidence. The chapters are short and practical. The author has in mind the difficulty that teachers and priests often find in preparing instructions for the young. They will find it an advantage to observe the author's spirit and method as he establishes the spirit of companionship between himself and his young readers. (Benziger Brothers, New York City; pp. 206.)

A scholarly member of the Hierarchy once remarked that someone should undertake a series of studies of men and women who in the midst of everyday cares and in ordinary association with friends and neighbors, display the transforming power of Christian virtues in character. While funeral sermons and obituary notices in newspapers do call attention to such types, they are forgotten in a day and we are deprived automatically of the power of their example. And again when characters of this kind are introduced one at a time their collective effect as a group is lost. If we had a series of booklets which would gain a place in our ordinary literature, the personal influence of noble-minded men and women could be kept before us constantly with splendid effect. There are few priests who have not known well, many in every walk of life whose biographies are well worth writing. One instance occurs to mind of an industrial leader known throughout the country, whose uncompromising faith, practical idealism and personal service to others were topics of almost daily discussion among leaders in American life. One of his friends who professed no religion once said to this writer: "D. M. is a final argument for immortality." These thoughts are prompted by a little volume of one hundred pages which tells the true story of George Schuman. (*The King's Steward*, by George M. Lyons, the Dujarie Institute, Notre Dame, Indiana.) The work sets before us some details of a life into all of whose relations the Christian virtues penetrated with singular power.

In our issue of November 1930 a reviewer called attention to the high merit of the Rev. Albert Bandini's Lineal and Rhymed Translation of Dante's Inferno and Purgatorio in two volumes. Lovers of Dante and those who found these translations worthy of praise which the reviewer accorded will welcome Father Bandini's Rhymed Translation of Paradiso. (The People Publishing Co., 40 Columbus Avenue, San Francisco; pp. 279.) An excellent Index of twenty pages in double column will be found.

Volume XX of Historical Records and Studies of the United States

Catholic Historical Society contains, among others, interesting papers on diplomatic relations between the Vatican and the United States down to their termination in 1868, the first Jesuit Mission in Pennsylvania at Conewago, a sketch of Charles Constantine Pise, a pioneer in American Catholic letters, and Education in the city of Mexico in the sixteenth century.

One who has the habit of bringing a thoughtful mind to the reading of a book will find much that is of permanent value in the recent volume of L. P. Jacks, the Editor of the *Hibbert Journal.* (*The Education of the Whole Man*; Harper and Brothers, New York City; pp. 155.) The author holds to the concept of complete personality in every individual and makes of it the basis of a policy of a complete education. Many fundamental concepts of Catholic philosophy and pedagogy appear in these pages, although the author is not a Catholic. The psychologists who deal with an abnormal condition known as divided personality give us the terms in which to describe a process of education which splits one into many parts and delegates partial instruction to the different departments of the sciences. It is protest against this method which leads the Church to relate moral and spiritual training with mental development. We try to hold the concept of the unity of personality in the foreground throughout the work of training the young. The integrity of personality can be overlooked only with disastrous consequences. The thought will be found on page 69 in this work of Dr. Jacks. "Throughout the entire process, which would be life-long, the object in view would be the education of the *whole man* and not a part of him called his mind, nor another called his soul, nor of another called his character, nor of another called his body, but of the whole man or child as an inseparable unity of all four."

The text of the Holy Father's Encyclical on Reconstructing the Social Order is published in this issue of the REVIEW on account of its permanent and universal value. Our readers are referred to Dr. John A. Ryan's article in the July issue, in which he interprets the teaching of the Holy Father and relates it to the body of Catholic social doctrine.

Dr. Joseph J. Reilly, Professor of English in Hunter College, New York, whose earlier volume, *Newman as a Man of Letters,* is so well known, has rendered another service to lovers of the great Cardinal in his new work, *The Fine Gold of Newman.* It is a book of 245 pages. Dr. Reilly has culled from thirty-two volumes selections of varying length—some of them very short—which express Newman's mind on a wide range of subjects. No attempt was made to follow any strict classification, although there is a visual advantage in breaking such collections into groups. One finds Reason, Revelation, Science, Education, Liberalism, Religion, Literature, and beautiful affection for the Church, touched on here with acumen and breadth in a style that never lacks charm.

One can take this work at any moment, read at any place five minutes or fifty, and feel in touch with one of the great minds of a century. It is difficult to imagine a cultured man who could be indifferent to all that Newman was and all that he achieved in so many fields of thought. *The Fine Gold of Newman* comes from a scholar who owes much to the great churchman, and it places the latter's memory under obligation to Dr. Reilly for his skill in selecting the thoughts of Newman that make universal appeal. (The Macmillan Co., New York.)

Books Received

THEOLOGICAL AND DEVOTIONAL.

A PRIESTS' RETREAT. Ecce Panis Angelorum. The Most Blessed Sacrament of the Altar and the Priest. Discourses for Priests' Retreats. By the Rev. Andrew Hamerle, C.SS.R. Translated and edited by the Rev. John B. Haas, C.SS.R. Frederick Pustet Co., Inc., New York and Cincinnati. 1931. Pp. vii—241. Price, $2.00 *net.*

THE MASS: ITS DOCTRINE, ITS HISTORY. The Story of the Mass in Pen and Picture. By Abbot Cabrol, O.S.B. P. J. Kenedy & Sons, New York. Pp. 71. Price, $1.10 *postpaid.*

SACRED SIGNS. By Romano Guardini. Translated by G. H. C. Pollen, S.J. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. xiv—97. Price, $0.95.

ST. AUGUSTINE—HIS PHILOSOPHY. By Angel C. Vega, S.T.L. Authorized translation from the Spanish by Denis J. Kavanagh, D.D., O.S.A., Villanova College. Peter Reilly Co., Philadelphia. 1931. Pp. xi—264. Price, $2.50.

FOUR GREAT ENCYCLICALS. Labor—Education—Marriage—The Social Order. Leo XIII on the Condition of Labor. Pius XI on Christian Education of Youth, Christian Marriage, and on Reconstructing the Social Order. Paulist Press, New York. 1931. Pp. vii—168. Price, $0.25; $15.00 a hundred.

TEACHING THE TEN COMMANDMENTS. By Sisters Mary Agnesine and Mary Catherine, of the School Sisters of Notre Dame. Bruce Publishing Co., New York, Milwaukee, Chicago. 1931. Pp. 170. Price, $0.50.

THE SIXTH NATIONAL EUCHARISTIC CONGRESS. Omaha, Nebraska, 23-25 September, 1930. Sentinel Press, 185 East 76th Street, New York. 1931. Pp. 240. Price, $2.00.

SAINT ROCH. Histoire et Legendes. Par Abbé Maurice Bessodes. Mario E. Marietti, Turin et Rome. 1931. Pp. vii—169. Prix, 8 *fr.*

FORTY YEARS AFTER. Reconstructing the Social Order. Encyclical Letter of His Holiness Pope Pius XI. National Catholic Welfare Conference, Washington, D. C. 1931. Pp. 48. Price, $0.10; $6.00 a hundred.

SELF-DISCIPLINE AND HOLINESS. The Teaching of Ven. Augustine Baker Thereon from Sancta Sophia. By Dom B. Weld-Blundell, Monk of Fort Augustus Abbey. P. J. Kenedy & Sons, New York. Pp. xx—155. Price, $1.85 *postpaid.*

CATHOLIC DICTIONARY. Compiled by Charles Henry Bowden, of the London Oratory. Revised by a Paulist Father, and reprinted by permission of the Catholic Truth Society, London. Paulist Press, New York. Pp. 56. Price, $0.10.

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